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ROBERTUS PORY S. T. P. Reverend^mo in Christo Patri ac Domino, Domino GULIELMO Archiepiscopo *Cantuariensi*, totius *Anglia* Primati & Metropolitano, Sacellanus Domesticus.

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PULPIT-CONCEPTIONS, POPULAR-DECEPTIONS:

OR,

The Grand Debate resumed,

In the point of

PRAYER:

Wherein it appears

That those *Free Prayers* so earnestly contended for have no advantage above the *Prescribed Liturgie* in publick Administrations.

Being an Answer to the Presbyterian Papers presented to the most Reverend the Ls. Bishops at the SAVOY upon that Subject.

Lawrence Womock. Le. Womock

1 Sam. 15. 22.

Behold, to obey is better then sacrifice.

Phil. 2. 17.

Αλλ' ει καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω, καὶ συγχαίρω πᾶσιν ὑμῖν.

A 6

LONDON,

Printed for *Richard Royston* at the Angel in Ivie-Lane. 1662.

The PREFACE.

IT was well ſaid of Mr Caſe, *in his Sermon before the* Peers, *March* 25. 1646. *That* [if either Saints may make Opinions, or Opinions may make Saints, we ſhall quickly have more Opinions then Saints in the Land.] *Indeed this Land is overgrown with* wild *Opinions, and* thoſe *Opinions have been planted in it by* pretended *Saints.* Page 38.

The deſign therefore of theſe *Papers is, to* blaſt *ſome of thoſe Opinions, and to undeceive ſome of thoſe perſons, who are otherwiſe too forward to loſe as well their* Souls *as their* Charity *in their* Opining. *For they reſt not in the* Speculation, *their Opinions have an influence into their* Practice, *and from* Opining *they proceed to* Judgment, *and paſs their Sentence, as much to their own* peril *and the* injury *of the Church, as to the* Scandal *of their* Seduced *Confidents. For* (*amongſt other things which fall under their Cenſure*) *while they vilifie the* Liturgie, *they reproach the* Church, *which performs her Solemn* Service *by it; and while they admire their own* Conceptions, *as the certain* Effects *of Grace and* Vehicles *of Comfort, they deceive* themſelves; *and while they inſinuate their attainments of* Art *and* Induſtry *to be immediate* Inſpirations *and the ſpecial* Gift *of God, they delude the* people.

And yet, whether All the Devotions of the Church in Publick Aſſemblies *ſhould be reſtrain'd to* Preſcribed *Forms, is a queſtion wherein perſons of great Learning and Integrity ſeem to be divided; and the* Preſbyterian-Divines *more eſpecially ſeem to lay the main ſtreſs of their* Grand Debate *upon this Article. For they tell us*, * *This Propoſition in queſtion*, [That it is needful to the Peace of the Church that all the Churches under one Prince ſhould uſe *one Form of Liturgie*] *containeth the reſt; And they ſay further*, [It is a matter of far greater trouble to us, that you *(the Commiſſioners they mean)* would deny us and all Miniſters the Liberty of uſing any other Prayers beſides the Liturgie, then that you impoſe theſe; *And again they adde*, [That if once it be known that you *(the ſaid Commiſſioners)* have a deſign to work out all Prayers (even thoſe of the Pulpit) except ſuch as you preſcribe, it will make many thouſand people, fearing God, to be averſe to that which elſe they would have ſubmitted to.]

The Grand Debate, page 48.

page 70.

page 90.

By which expreſſions we may perceive they have a great fondneſs for their own Conceptions: and for my part, I profeſs ingenuouſly, I was ſo far from attempting to encounter them out of deſign or choice, that I had ſome kind of prejudice *to the practice I was to plead for, having never accuſtomed my ſelf to it. But being drawn*

into

into this ingagement by ſuch an invitation as I could not handſomly decline, I was concerned to weigh the point in order to my own ſatisfaction, that ſo I might be the better able to give an account thereof to others.

But my purpoſe is not to run over the whole Volume of their Exceptions againſt the Liturgie; (ſuch a preſumption would be inexcuſable, an intruſion into that Office which is incumbent upon others by a more eſpecial obligation:) but to gratifie a particular Expectation, and by thus Skirmiſhing the Party, to diſcover that they have more Colours on their ſide then ſound Weapons; and though they can make a ſhift to make a Show, and by falſe Muſters to ſeem numerous, yet that their Forces are not impregnable.

But I deſire not to be miſtaken; for I do not goe about to diſparage ſo excellent and divine a duty as Prayer is, or diſcourage from the frequent practice of it. I am ſatisfied that occaſional Ejaculations and Prayers of a private Conception are not unlawful; and the experience of devout and holy Souls aſſures me, that (as they may be uſed, eſpecially in private) they are of great efficacy and very beneficial. But when they are ſet up in competition with a well-digeſted Liturgie, preſcrib'd and eſtabliſh'd by Authority for publick uſe, I am at a ſtand, and cannot find reaſon enough to be their Advocate, or give them my ſuffrage upon that account.

For I obſerve, that the moſt Seraphic Souls, whoſe

Converſation is in Heaven, *and their Lives unreprovable in all things*, They *are much addicted to the* Publick *Form, and Holy Martyrs have made uſe of it as their beſt Cordial, and died with it in their boſomes. And truly the reverence which I do moſt deſervedly bear to the example and Authority of ſo venerable a Sanctity, doth heighten my eſteem of it, and will not allow me to quit my intereſt in the* Liturgie.

I obſerve on the other ſide, that men of looſe Principles (as to the duty of Subjection and Obedience eſpecially) do very much dote upon their Extemporary *Conceptions; and* Malefactors *(not of the leaſt magnitude) without any ſignification of* Repentance *for their Crimes, applaud themſelves in this Exerciſe, and are tranſported with the ſenſe of ſuch their* occaſional enlargements. *And for this reaſon I cannot perſwade my ſelf to think this* Pretended Gift *ſuch a* ſoveraign Amulet, *as is able to ſecure All perſons which carry it in their* head, *or wear it at their* tongues end.

But it may be return'd upon us, That ſuch as have a good opinion of the Liturgie, *and offer up their Devotions in it, are not very ſtrict in meaſuring their lives and actions by the* Rules *of it. I wiſh there were leſs of truth in this Objection: But let us conſider the nature of the thing it ſelf. For God's part, being the* Ancient of daies, *and knowing our thoughts* long before, *He can no more be taken with the* Novelty *then with the* Ele-

gancy

gancy *of our Expreſsions. And for man, That* Variety *of* Conceptions, *(ſo earneſtly contended for) hath more of* temptation *and* peril, *but not more of real advantage, then a Preſcribed* Liturgie.

This indeed is no fewel to feed our wanton *Curioſity: but for a ſolid Vertue and Devotion. In ſubmiſsion to the uſe whereof, we exerciſe our* Humility *and* Obedience, *our* Self-denial, *and the* reſignation of our own Judgment; *all which are duties of high account in the holy Goſpel. Whereas* thoſe *other are more apt to be perverted, to be made an entertainment for* Fancy, *and to poiſon the heart with* affectation *and vain-glory. If they have any* Prerogative *above the* common Form, *I am confident, we ſhall find the* influence *of it no where but upon the* ſenſitive nature, *or* lower *Region of the Soul. If the* Will *and the* Underſtanding *be more* united *unto God, and better* fixed *upon* him, *by this means, ſure* they *are able to make proof of it; and if* they *can doe this,* they *may gain a* Proſelyte *to their Party. But till I find better Arguments then any* they *have yet produced, I ſee no* uſurpation *nor* abſurdity *nor* inconvenience *in it, if it be* needful *to have a more particular addreſs in the* Pulpit, *for a* ſpecial *bleſsing upon that* Diſpenſation, *That it be* preſcribed *to us by our* Superiours. *And to* Their *Authority and Prudence I humbly ſubmit my ſelf, with the whole Diſcourſe that followeth upon this Argument.*

Books ſold by R. Royſton.

1. The *Calviniſt's* Cabinet unlock'd, or *Tilenus* his Apologie againſt Mr. *Baxter*, ſet forth in the Preface to his *Grotian* Religion.

2. *Memoranda* touching the Oath *ex Officio*, together with an abſtract of the Apologie written by Dr. *Coſens*; as alſo a Manuſcript of Dr. *Davenant's* late Biſhop of *Salisbury*; by Sir *Edward Lake* Baronet, Chancellor of *Lincoln*. new. 4°.

3. The Merit of the Old Engliſh Clergy aſſerted, and the Demerit of the New diſcovered. new. 8°.

4. A brief Survey of Antiquity for the tryal of the Romiſh Doctrines aſſerted in a book intituled *Scripture miſtaken*, by *H. Ferne* late Lord Biſhop of *Cheſter*. new. 12°.

PULPIT-CONCEPTIONS, POPULAR DECEPTIONS:

OR,

The Grand Debate resumed,

In the point of

PRAYER.

THAT the jealous or unwary Reader may find no temptation to mistake our meaning, we must premise, That the *private Devotions* of single persons are not the Subject of this Debate; and consequently, Whether the use of a *Set Form*, or his own *occasional free* Conceptions be most beneficial, is left to every mans own experience to determine, being professedly no part of our Inquiry. What is fittest for the Celebration of Divine Service in *Publick Assemblies*, What most advantageous to God's *Glory* and the peoples *Edification*; This is it which falls under our present Examination.

That the *Liberty* which some men plead for, in this particular, hath been a Liberty to vent their *Passions*, to insinuate their *Jealousies*, to disseminate their pernicious

Principles, to foment a *Faction*, is so evident, that he must have been somewhat more then asleep in the time of our late Storm, who hath not observed it. The door was no sooner opened for the *inlargement* of (that which *They* call) the Spirit of *Grace* and *Supplication*, but we found presently that the Spirit of *Contradiction* and *Disobedience* was let loose upon us. Whether that Spirit of *Moderation* so much pretended to, be a sufficient Curb to restrain the like Enormities at present, they are best able to judge, who have most opportunity to frequent those Publick Exercises wherein such a Liberty is still used.

That the indiscretion or intemperance of some men should occasion a Law that binds up the Liberty of all the rest, may seem severe, yet is not, for thus it must be in the Government of *Societies*, not only for *Uniformity*, (which makes them solid and beautiful) but to prevent sundry mischiefs which otherwise would certainly insue. A discrimination in this Case would prove a matter of envy to some, of discouragement to others, an entertaiment to the itching eare, the curiosity and vanity in most; and he had need be mortified into a profound humility, that does not abuse his Licence, and make it an opportunity to exercise his Pride and Ostentation, in stead of his pretended Gifts.

To prevent which Irregularities, it well becomes the Care and Prudence of our Governours, to tie us up strictly to the use of Prescribed Forms in our Publick Worship: provided those *imposed* be not *unlawful* or *inexpedient*; which is the main Matter of this Debate.

That in St *Paul*'s days, not only Prayers, but Psalms also, were made by some persons upon the Sudden and immediate Suggestion of the Spirit, is the intimation of that Apostle, 1 *Cor.* 14. 14, 26. "Lest men through their ignorance should petition for things impertinent and unprofitable,

[a] Chrysost. Theophyl. *ad locum.*

"fitable, that Χάρισμα, that *Gift* of Prayer, was conferred upon ſome one that then lived amongſt them, and "what conduced to the common welfare of all, that he "begg'd on their behalf, and taught others alſo to petition for it. Thus [a] S[t] *Chryſoſtome* and [b] *Theophylact.*

[a] *Ad Rom.* homil. 14.
[b] *Ad Rom.* 26.

But *This* with other *Miraculous* Gifts (which were needful at the Founding of the Chriſtian Church, as Scaffolds are for the Erecting of a Building) when the Church was well eſtabliſhed, were taken away, and the Fabrick left to ſtand upon the ſtrength of thoſe Pillars and Principles which were deſigned to ſupport it. And foraſmuch as the neceſſity of Prayer was to continue, the uſe of it likewiſe was to be perpetuated to the worlds end; and to this purpoſe the abſence of that Gift was ſupplied by the Miniſtery of a *Liturgie*, which is the importance of thoſe words which follow there in S[t] *Chryſoſtome*, ὃ ἐγὼ νῦν σύμβολόν ἐστιν ὁ διάκονος, τὰς ὑπὲρ τοῦ δήμου ἀναφέρων εὐχάς, *Of which* [extraordinary diſpenſation] *the Deacon is now the Symbol* and repreſentative, *in his offering up of prayers for the People*; which certainly the *Deacon* in S *Chryſoſtome*'s time performed by an eſtabliſhed Liturgie. * Whereupon the Father ſaith, ὥστε δὴ καὶ περὶ τίνα δεῖ εὔχεσθαι, πῶς πᾶσα κοινή ἐστιν ἡ εὐχή. The Faithful knew very well what they were to Pray for, all Prayer being Common (and ſo, well known) amongſt them. And *Ignatius*, Contemporary with the Apoſtles, and a Diſciple to one of them, and therefore well acquainted with their mind, doth vehemently exhort the *Magneſians* to the uſe of one *Common prayer*, as we ſhall have occaſion to ſhew more fully anon. And that the Apoſtle himſelf was no enemy to this kind of *Uniformity*, may be reaſonably evinced from his woing the ſeveral Churches in a *Dialect* that can hardly be forced to a *Contrary* interpretation; [*Now I beſeech you brethren*, (ſaith he, to

Ad Rom. homil. 14.
* *In 1 ad Tit.* 2. *Homil.* 6.
1 Cor. 1. 10.

the *Corinthians,*) *by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no Diviſions or Schiſms amongſt you: but that ye be perfectly joyned together in the ſame mind and in the ſame judgement.*]

d locum. Therefore, ſaith *Deodati*, He requireth *a Conſent in words, thoughts, affection, and will*; to the end *that all may be entire.* To this purpoſe alſo that great Apoſtle prayes unto God, on behalf of the Church planted among the *Romans*, in theſe words, [*Now the God of patience grant you to be like-minded one towards another, after the example of Jeſus Chriſt.*] But would the Apoſtle have a conſent of mind onely, and no conſent in their expreſſions of it? an *Unity* in *Doctrine*, and no *Uniformity* in the holy Offices of Religion? No ſurely, He would have them accord in mind, that they might the better communicate in the practice of external Forms of Worſhip; for what elſe can be implyed by his following words, [*That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt?*] From which Scriptures 'tis obvious to collect, that a *harmony* of Devotions (as to the external *mode* and vocal expreſſion) as well as of Judgment, is very acceptable to God, and very commendable in God's Worſhip and ſervice. To deny this is to impeach the wiſdome of the great Apoſtle, which was aſſiſted by Divine inſpiration.

om. 15.5.

erſe 6.

Our proof then for the Lawfulneſs of a Preſcribed *Liturgie* is managed thus:

That Service of God which is Conſonant to Holy Scripture is Lawful. [This Propoſition cannot be denied unleſſe ſomething Conſonant to Scripture be unlawful.] This therefore being granted, I aſſume,

The Service of God performed by a Preſcribed Liturgie is Conſonant to Holy Scripture. Ergo.

This Propoſition is proved after this manner; *That Service*

vice of God whereby we declare that we are perfectly joyned together in the ſame mind and in the ſame judgement, *whereby we do all ſpeak* the ſame thing, and with one mind and one mouth glorify God, *That ſervice is conſonant to Holy Scripture*; (for they are the very words of it?)

By the Service of God performed by *a Preſcribed Liturgie* we declare, that we are perfectly joyned together *in the ſame minde and in the ſame judgement, we do all ſpeak the ſame thing, and with one mind and one mouth glorifie God.* Ergo.

It is therefore no waies contrary to Scripture what we find declared [a] *in Synodo Epaunenſi*, That *Ad celebrandum divina officia, ordinem, quem Metropolitani tenent, Provinciales obſervare debebunt.* In the celebration of the Divine Offices that Order which was obſerved in the Metropolitical Church was to be the ſtandard and patern to which the whole Province was to conform. And ſo it was determined [b] *in Concilio Gerundenſi*, to this purpoſe, *Inſtitutio Miſſarum, ſicut in Metropolitana Eccleſia agitur, ità in Dei nomine, in omnibus provinciis tam ipſius Miſſæ ordo, quàm Pſallendi vel Miniſtrandi conſuetudo ſervetur.* And there is an excellent reaſon alledged for it in the [c] 4. Council of *Toledo*, *Poſt rectæ Fidei confeſſionem, quæ in Sancta Dei Eccleſia prædicatur, placuit ut omnes Sacerdotes, qui Catholicæ fidei unitate complectimur, nihil ultra diverſum, aut diſſonum in Eccleſiaſticis Sacramentis agamus; nè quælibet noſtra diverſitas apud ignotos, ſeu Carnales, Schiſmatis errorem videatur oſtendere; & multis extet in Scandalum varietas Eccleſiarum. Unus ergò ordo Orandi atque Pſallendi à nobis per omnem Hiſpaniam atque Galliciam conſervetur; unus modus in Miſſarum ſolennitatibus; unus in veſpertinis officiis; nec diverſa ſit ultra à nobis Eccleſiaſtica conſuetudo; quia unâ fide continemur & regno. Hoc enim &* Antiqui Canones *decreverunt, ut*

[a] *Cap.* 27.

[b] *De Conſecr. d.* 2. *C. Inſtitutio.*

[c] *Cap.* 2.

unaquæque provincia & Pſallendi & Miniſtrandi parem conſuetudinem teneat. After the confeſſion of the true Faith, which is preached in the holy Church of God, they would have all the Catholick Prieſts, which were comprehended in the unity of the Catholick Faith, to doe nothing different or diſagreeing in the celebration of Divine Service; leſt amongſt ſtrangers, or Carnal men, their diverſity ſhould be taken for an evidence of Schiſm, and their variety become a matter of Scandal. They would have one order of Prayer & Singing obſerved throughout *Spain*, &c. one *mode* in the Solemnities of the Sacrament, one in the Offices for the Evening: Neither would they admit of any diverſity of uſages in the Church; becauſe they were of one Faith and one Kingdome. And this they declare to be according to the Decrees of the (then) Ancient Canons.

But perhaps though a preſcribed Form of Prayer be very *lawful*, it may be wonderfully *inexpedient*, and under that notion it may be fit to explode and turn it out of the Church. What the *Presbyterian Divines* have delivered to this purpoſe, we are now ſtrictly to examine, by taking a punctual ſurvey of that *harangue* which they delivered at the *Savoy* upon that Argument.

By what means this came to be uſhered in, we ſhall inform you, by giving you notice that the ſaid Divines did propoſe, [*That all the Prayers and other Materials of the Liturgie may conſiſt of nothing doubtful or queſtioned amongſt pious, learned, and orthodox perſons.*] And they adde further, that [*To Load our Publick Forms with the Private Fancies upon which we differ, is the moſt Soveraign way to perpetuate Schiſm to the worlds end.*] Here the *Epiſcopal* Divines joyn iſſue with them, and return this Anſwer, [*We heartily deſire that, according to this propoſal, great care may be taken to ſuppreſs thoſe private conceptions of*

The Grand Debate, page 2.

Id. p. 57.

of Prayer before and after Sermon, leſt private Opinions be made the matter of Prayer in publick, as hath, and will be, if private perſons take Liberty to make publick Prayers.] This is that which raiſeth the great cry, that hath awakened my attention, and engaged my pen to weigh the ſeveral periods and accents of it.

For thoſe *Epiſcopal* Divines having declared their deſire (which ſeems very reaſonable) that the *haſty Conceptions* of private perſons might ſtrike ſail to the *preſcribed Forms* of *ſolemn* Service in the Church; The *Presbyterians*, as if they had been touch'd in the apple of their eye, let looſe their paſſions, and reply to them in theſe words, [*The deſire of your hearts is the grief of ours:*] ibid. and to break the force of their reaſon as well as they can, they tell them further, That [*The conceptions of Prayer by a publick perſon, according to a publick Rule, for a publick uſe, are not to be rejected as private Conceptions.*] But how farre the perſon they plead for is a Publick perſon, and how wide the Rule is which they chuſe to meaſure their Conceptions by, we ſhall have occaſion to examine hereafter. In the mean while, if their Conceptions be really for a Publick uſe, that is, for the common benefit of the Church, it is very fit they ſhould be allowed for ſuch by publick Authoritie; and till that be firſt obtained, we cannot think fit to let them paſſe for currant, though they grow ſomewhat invective, and tell us [*We had hoped you had deſigned no ſuch Innovation as this in the Church.*] But what Complexion is that forehead of that cannot bluſh at ſo ſhameleſs an Imputation! For this Matter hath been throughly examined, and, upon triall, the *Innovation* is found to ly at *their* door who raiſe the *Clamour*; as Dr *Heylin* hath evinced, in *A Brief Diſcourſe* touching this particular, to which we do refer them for their better information.

And

And they have need enough of it; for this is ſo ſtrange a thing to them, that they profeſſe, in the next words, [*When we have heard any ſay that it would come to this, and that you deſigned the ſuppreſſion of the free Prayers of Miniſters in the Pulpit, ſuited to the variety of Subjects and Occaſions, we have rebuked them as uncharitable, in paſſing ſo heavy a Cenſure on you: And what would have been ſaid of us a yeare agoe, if we ſhould have ſaid that this was in your hearts?*

It had been well for the Church, if the *Pulpit* had never been ſo much advanced above the *Deske* in the opinion of the people. But that it was never deſigned for a place of *Prayer*, but of Exhortation onely, is well obſerved by Dr *Heylin*; though it hath been the practice of the *Seditious* and *Malecontents* in this later Age, to take *Sanctuary* there, as a place of freedome to vent themſelves, and to *ſay* and *pray* what they liſt. Otherwiſe they might have found *variety* enough, both for *Subjects* and *Occaſions*, in the ſeveral Services of the Church, to have entertain'd their Devotions. For herein we are taught to ask *thoſe things which are requiſite and neceſſary as well for the Body as the Soul*, as well for *this life* as for that *which is to come*; for *the whole eſtate of Chriſts Church Militant here on Earth*; for *Jews, Turks, Infidels*, and *Hereticks*: The very *Litany* alone is ſo Comprehenſive in this kind, that the attentive and devout Reader will ſtand in doubt which he ſhould moſt admire, whether the fullneſs of that excellent Form, or the injuſtice of your Complaint for want of ſuch a proviſion. And if in any particulars our *Forms* appear to be *defective*, the Care and Prudence of our vigilant *Superiours* is able to ſupply them; and no doubt they will perform it, upon a due and modeſt application to that purpoſe: and then there will be no great need of your *Free Prayers in the Pulpit.*

Briefe Diſcourſe, § 20.

We

We cannot but thank you for your Charity & candour, *in rebuking those as uncharitable, in passing so heavy a Censure on us:* but we should be more ingaged to you, if we might find those good Qualities in you when we do really stand in need of them. However, we learn thus much by your own Confession, that you are as liberal in giving your *Rebukes* as others are in passing heavy *Censures*, upon light *occasions*. And yet I see not how you can properly call it a *Censure*, which presuppoſeth at least some pretended Misdemeanour; for this was but a suspicion or surmise what we would endeavour to doe for the future. And if you had said *a year agoe, that this was in our hearts*; I know not what could have been said to it, but this, that you did us the honour to imply, that the Good old Laws, (whereof this is one,) to which we have constantly adhered, were written there also.

This being well considered, we cannot easily give credit to your next Conjecture, That [*nothing will more alienate the hearts of many holy, prudent persons from the Common Prayer, then to perceive that it is framed and used as an instrument to shut out all other prayers, as the Ministers private Conceptions.*] And yet we must tell you, the *Common Prayer* was neither framed nor used to that end; but being it is a *Form* so well weighed, so well known, so comprehensive, and one that hath the stamp of Royal Authority to make it Currant, it is fit it should be restored to that due respect and veneration which our First *Reformers* and holy Martyrs have paid to it: and if all private Conceptions (for whose introduction this Common Prayer hath been so long sequestred and laid aside) be now turn'd out of the Publick Service of the Church, that it may recover its Original right and intire possession therein, this is but a just retaliation; and the hearts of persons truly holy and prudent will not be the more alie-

nated, but rather the more wedded to it upon this occasion.

But you go on, and tell us [*Such an end and design will make it under the notion of a Means, another thing then else it would be, and afford men such an Argument against it as we desire them not to have.*] What your *Notion of a Means* (as 'tis here inserted) signifies, and whither it would, I confess my self unable to divine: but if it will afford any man a good Argument against the *Liturgie*, I have good reason to perswade my self you are desirous enough of that advantage. Had your kindness to it prompted you to cut off occasion from them that seek occasion to quarrel at it, you would neither have strained your Conscience nor your Wit to furnish them with such Weapons as you produce to Combate it. And yet the best Artillerie you arm them with are but those old rusty Cavils, which have had their Edges turn'd and their Points broken off long agoe in the like incounter. You insinuate indeed, that the Argument which we our selves afford is more dangerous then any of your framing; but let them or you manage it as your skill shall serve you, we are not frighted with such *Mormoe's*. And your expressions are nothing else to our apprehension; for had you had any Confidence to prevail over us by this means, you would not have added your next Exception, [*But we hope you speak not the Publick sense.*]

What the *Publick sense* is, you may learn from the *Canons* of *Ancient* Councils, with the Custome of the *Universal* Church, and the practice of our most Reverend and Learned *Clergy* since the *Reformation*; and to them we shall referre you.

But for your selves, you plead thus in the next place, [*As the Apostle desired that all would speak the same things, without giving them (that ever was proved) a forme of words*

words to ſpeak them in; ſo might we propoſe to you, That uncertain Opinions be made no part of our Liturgie, without putting all their Words into their Mouths, in which their deſires muſt be uttered.] You ſay well, ſo you might; but did the Apoſtle conjure all *to ſpeak the ſame thing?* and did he not give them a *form* of words to ſpeak them in? What think you of his τύπος διδαχῆς, *Rom.* 6. 17. his ἀναλογία τῆς πίστεως, *Rom.* 12. 6? What think you of his κανὼν, Phil. 3. 16. his *Rule of the New Creature*, Gal. 6. 16. and his *firſt principles*, Hebr. 5. 12? Doth he injoyn *Titus* to hold faſt *the faithful Word?* Tit. 1. 9. and *Timothy*, to keep the *Depoſitum?* 1 Tim. 6. 20. and to hold faſt *the Form of ſound words* which he had been taught? 2 *Tim.* 1. 13. and yet deſire a thing ſo unreaſonable, ſo impoſſible, that all ſhould ſpeak *the ſame thing*, and give them no form of words (that ever was proved) to ſpeak them in? Was not this *Form of words* put into the mouths of all the *Catechumeni?* and were they not all baptized upon the profeſſion hereof? Can there be any thing more clear then this out of the Writings of the *Ancients?* And what if a *Form* of Prayer be put into our *mouths* too? Did not *John the Baptiſt* put ſuch a one into the Mouths of his, and our *Saviour* another into the Mouths of his Diſciples? Why then, of all the men in the world, muſt you be left at Liberty, to vent your own Conceptions, as your *Phantaſy* ſhall ſerve to *vary* them, upon all *Subjects* and *Occaſions?* Is the Church better edified, or Almighty God better pleaſed with your devotions, when they are preſented in ſuch a new dreſs, then when they are offered up in the ſolemn Form of an old Liturgie? I am ſure (to ſay nothing of Diſobedience) Pride & Vain-glory, Hypocriſie and Carnal craft may and do more eaſily take ſanctuary there then here. But if theſe cannot be proved to be the *Shrines*, by the making whereof you get your *wealth*; we Luk. 11. 1. &

know you will have Artifice enough to proclaim them to
&c.19.25,35. be that *Palladium* which fell down from *Jupiter*; and if *this* be once taken from you, you must presently give all for lost. This you make the Κεφάλαιον of Election, and to deny you *this* is to eclipse, if not extinguish, the light of your Comfort. The Reprobates many times have the same spiritual irradiations, the same gusts and sentiments with the Elect, insomuch that they cannot find matter enough in themselves for their own judgment to make the discrimination. How then shall the Faithful be able to make a
Instit. lib. 3. p. 2. §. 11. ibi p. 338. true estimate of their own Adoption? Mr. *Calvin* * hath resolved the doubt, *Quamvis magna sit similitudo & affinitas inter Dei Electos & qui fide caducâ ad tempus donantur, vigere tamen in solis Electis fiduciam illam, quam celebrat* Paulus, *ut pleno ore clament*, Abba, *Pater*. Although there be a great resemblance and affinity between the Elect of God and temporary believers, yet there remains in the Elect onely that affiance and *trust*, (which St *Paul* celebrates,) whereby they are able with much freedome to cry, *Abba*, Father. The Gift of Prayer (which is become appropriate amongst you to these Extemporary effusions) puts his Adoption sure, beyond the hesitation or Modesty of all peradventure. But the plain truth is, as the matter is carried amongst you, this *Gift of Prayer* (as you phrase it) is made a temptation and a snare, an instrument of much more danger then security to mens Souls. For having first wrought this conceit into the minds of men, that to be able to open his Bosome, or rather his Mouth, *freely*, in *Confession*, *Deprecation* and *Petition*, is a certain sign of *Grace*; and perswading them, in the second place, that
We might instance in *Harrison, Cooke, Jane, Hughes, &c.* that *Grace* is *irresistible* and *inamissible*; the man that gets a volubility of tongue, a readiness of expression, with a competent measure of boldness and hastiness to utter any thing before the Lord *, is induced presently, or rather seduced,

ſeduced, to flatter himſelf into an opinion (whatever his other practices and courſe of life be) that his ſtate is very good and *irreverſible*.

But to awaken men out of this golden Dream, that they ſleep not the ſleep of death, let us remember them of that which is recorded by * *Abraham Sculteſus* of a notorious Arch-Heretick in *Germany*, whoſe name was *Swenckfield*. (He ſaith) He was wont, *Ardentes ad Deum Preces creberrimè fundere*, to powre forth frequently moſt ardent Prayers to Almighty God. And of blaſphemous *Hacket*, who was executed in the daies of Queen *Elizabeth*, it is obſerved by many, that he was ſo ardent in his Devotions, that he would raviſh all that heard him: and ſome were infected with the venome of his Opinion, being drawn into that contagion by no other engine but that very charm of his ardent Praying. *Fertur hic* Hacketus, (ſaith *Hadrianus Saravia* of him) *in concipiendis* extempore *precibus adeò excelluiſſe, ut Dei Spiritu eum totum ardere, & ab eo ipſius regi linguam, iſti duo crederent*, &c. That is, *This* Hacket *is reported to have excelled ſo much in praying* extempore, *that thoſe two* (his Diſciples) *did verily believe him altogether to have been inflamed by the Spirit of God, and that his tongue was governed by Him: and ſuch admirers were they of him, that as they believed there was nothing but he might obtain by his prayers from God; ſo conſequently, nothing that he deſired, but he might effect.* Adde hereunto what is recorded of *John Baſilides* Duke of *Moſcovia*, that his carriage at his ſolemn Devotions, how he prayed, how he faſted, how ſevere he was towards others, as well of his Camp as of his Court, that did not at thoſe times conform themſelves to his example, is wonderful to be related: and yet the man was an horrid Hell-Hound, an incarnate Devil, to whom *Nero*, *Caligula*, and the fierceſt Tyrants of Ancient times compared may be thought

* *In Annal Eccleſ.*

See the Life and death of this *Hacket* in *Cambden* Hiſtory of Q Elizabeth *annum* 159

Saints, or Merciful men. He that desires further satisfaction in this particular, may consult Dr. *Meric Casaubon* his Treatise of *Enthusiasm*, cap. 6. But we need not travail out of the confines of our own *Island* for Examples to verifie this sad Observation: for who pretended more to this Gift of *Extempore*-prayer then our late * *Regicides?* and yet I am perswaded, at least of some of them, that they had never ingaged so deep in those horrid Crimes for which they do most justly suffer, had not the Devil taken his advantage to transport them by the help of this execrable Delusion. Is it not then a signal piece of Charity, as well as Prudence, to withdraw that slippery plank that hath deceived so many mens confidence, and betrayed them unto shipwreck, that others may be led by a pious necessity to betake themselves to that * bottome, which is more safe, because more steady, and less apt to run upon the Rocks, or spring a leak, or founder under us, because 'tis built and preserved and managed by the steerage of Authority?

hi p. 274, . edit. 2.

As eminent Hacket, as l for their easons, as their pre-ded Gift of yer.

he *Liturgie* he Church.

But this will usher in another Objection, which falls upon us in this language, [*Your hearty desire and the reason of it makes not only against* Extemporary *Prayers, but all* prepared, *or* written Forms *or* Liturgies, *that were indited onely by one man, and have not the consent antecedently of others.*] Be they of whose inditing you please, if they have not pass'd the *Test* and receiv'd the *Stamp* of publick Authority, we do not think it fit they should be adopted into the *Publick* Service of the Church: for why should any man be obliged (as he is in the use of the common Liturgie) to say *Amen* unto, or to joyn in offering up, those Prayers, of whose *incorruption* and *wholesomeness* he is not assured aforehand?

But you demand of us in these (your next) words, [*Do you think this was the course of the Primitive times?* Basil

used

uſed his private conceptions at Cæſarea, *and* Gregory Thaumaturgus *before him at* Neocæſarea, *and all* Paſtours *in* Juſtin Martyr's *and* Tertullian's *days.*] What all *Paſtours*, that is, all *Biſhops*, did in thoſe days, we have no leiſure, neither are we much concern'd, now to examine. Indeed *Nicephorus* tells us, *Non omnes, quamvis ejuſdem opinionis eſſent, eaſdem traditiones in Eccleſiis ſervarunt*, &c. All that were of the ſame opinion did not hold the ſame Traditions. And they which maintained the ſame Faith, did not obſerve the ſame Cuſtoms. And he gives a reaſon, why the firſt Miniſters of the Word left ſuch obſervances free to every ones choice, *Ut quiſque non metu aut neceſſitate quapiam adductus, quod bonum eſt deligere & ſequi poſſet*, That every one might follow what is good out of choice, and not be led to it out of fear and neceſſity. But to fetch the ground of this *diverſity* from the very firſt *Original*, we may conſider, that where the Apoſtles planted the *Chriſtian Faith*, they likewiſe eſtabliſh'd ſuch an *Order*, ſuch *Rites* and *Forms*, as they thought moſt apt to promote the Worſhip of God and the Edification of his Church. But becauſe they did not conſult aforehand about the inſtitution of theſe *Rites*, &c. as they had done about the Faith, (which they were more chiefly concerned to plant and propagate) *Evenit ut ſtatos ritus ab aliis diverſos ſuæ quiſque provinciæ ſervandos tradiderit*, hence it came to paſs that every one of them delivered to his own *Province* ſuch *Rites* to be obſerved as were *different* from the reſt. Which Rites, ſo diverſly eſtabliſhed by them, were out of a *reverence* to their *Authority* and *Memory* ſtill retained by their Succeſſors: for ſo *Nicephorus* concludes, *Diſſenſiones tales in Eccleſiis invaluiſſe opinor, reverentiâ eorum qui eis ab initio præfuerunt, & qui illis deinde ſucceſſerunt. Nam ii tanquam leges quaſdam ab illis acceptas per manus poſteris tradidere: non ſatis pium, neque ferendum*

Eccleſ. Hiſtor. lib. 12. cap. 34

ibid.

ibid.

dum esse arbitrati, si traditiones, in quibus educati essent, non honorificè colerent, sed contemptim rejicerent. The like hath * *Sozomen* before him. But there is besides, another reason for the continuance of this *diversity* of *Rites* and *Usages* in the Churches of several Nations; because the *rage* of *Tyrants* would not suffer the Governours of the Church to meet together to *consult*, and by their *common Suffrages* to establish one *Form* and *Order* for the *Universal* Church.

ist. Eccles. 7. cap. 19.

And yet what was done by *Basil*, and other Bishops in their several *Dioceses*, doth not at all favour the Pretensions of these *Dissenters*; for whatever the *Bishops* were allowed to doe, yet the single *Presbyters* were alwaies obliged to use such *forms* as were duely examined and prescribed for them: witness that ancient *Canon*, (which we find, though with some small variety, in three or four * several places) in these words, *Placuit ut Preces vel Orationes, seu Missæ, quæ probatæ fuerint in Concilio, sive Præfationes, sive Commendationes, seu Manûs impositiones, ab omnibus celebrentur: Nec aliæ omnino dicantur in Ecclesia, nisi quæ à Prudentioribus tractatæ, vel comprobatæ in Synodo fuerint; nè fortè aliquid contra Fidem, vel per ignorantiam, vel per minus studium, sit compositum.* They would allow no Prayers to be used in the Church, but such as were compiled by the most Prudent, or approved of in a Synod; lest, through Ignorance or Carelesness, any thing should be delivered contrary to the Faith. And we find that such as were intrusted with *Cure* of Souls, were obliged to give account at certain times to the *Bishop*, whether the *rites* and *ceremonies* of that Church to which they were *subject* were observed. The words of the * Synod are these; *Presbyter in parochia habitans in Quadragesima rationem & ordinem Ministerii sui, sive de Baptismo, sive de Fide Catholica, sive de Precibus & ordine Missarum, Epi-*

ustell. Codex t. Eccl. A- . Can. 103. c. Carthag. Can. 23. & c. Milevit. . 22.

ranc. Synod. itul. li. 5. 2.

scopo

ſcopo reddat & oſtendat. And this was a thing judged moſt reaſonable by * *Ignatius*, a Contemporary with the Apoſtles; "Let there be nothing amongſt you that may "divide you, (ſaith he) but be united to your Biſhop, by "him be ſubject to God in Chriſt. As therefore the Lord "doth nothing without the Father (for *I can doe nothing* Joh. 5. 35. "*of my ſelf*, ſaith He) ſo alſo let it be amongſt you, whe- "ther Prieſt or Deacon or Lay-perſon, let him doe no- "thing without the Biſhop. Let nothing ſeem reaſonable "to you without his judgment; for that thing (what- "ſoever it be) is irregular and offenſive to God. Come "unanimouſly together to your devotions. Μία δέησις ἔστω "χριστῷ, &c. Let there be *one Common Prayer*, one mind, "one hope, &c. From all which evidences it appears that the Liberty which we find uſed among the Ancients, of *varying* in the *publick Forms* or *Rites* of the Church, did not belong to *ſingle Presbyters*, but was the peculiar priviledge of the *Biſhops* in their ſeveral *Dioceſes*; and through the good *Providence* and *Grace* of God, that *liberty* was at laſt reſtrained, and an *Uniformity* brought into the Church: For ſo * *Nicephorus* acknowledgeth; *Mores*, ſaith he, *qui antea quidem ſic variè obtinuerunt, nunc autem per Gratiam Dei cum tempore mutati, ad conſentientem concordiam apud omnes pervenerunt.* And beſides the good Providence of God concurring to this effect, 'tis very well obſerved by a very worthy perſon, * that *The reaſon why a Set Order in the Parts of Publick Service is now preferred before the diſpoſition of the Guides of the Church from time to time, is the ſame for which men chuſe to live by poſitive Law rather then by the Will of their Rulers.* And a little after, he ſaith, *Beſides, in Eccleſiaſtical matters, by a ſet Order we attain Uniformity with other Churches, to help towards the unity of the whole; we avoid diſputes about what is moſt fitting, which in matters of this probable nature muſt*

* *in Epiſt. ad Magneſ.* μηδὲν ἦτω ἐν ὑμῖν, &c

* *ubi ſupra, lib.* 12. *c.* 34. *in pr.*

* *Mr.* Thorndike, *The Service of God in Religious Aſſemblies, pag.* 398.

needs be endleſs; we avoid jealouſies and umbrages upon that which is not cuſtomable.

But now 'tis high time for ſome dutiful Sons to ſtep in and plead the Cauſe of the Fathers of the Church; and are not theſe *Diſſenters* very like to prove good Advocates for them? Heare them argue: [*And how injurious is it to the Publick Offficers of Chriſt, the Biſhops and Paſtours of the Churches, to be called private men?*] But you know, if you be not too haſty to conſider it, *Volenti non fit injuria*, there is no harm done, if they be contented with that denomination. But 'tis demanded, [*Who are Publick perſons in the Church, if they be not? Every ſingle perſon is not a private perſon: elſe Kings and Judges would be ſo.*] To which we anſwer, that *Publick* perſons are *ſuch* only in thoſe offices wherein they are intruſted. If *Uzziah* comes to offer incenſe, though a *King* otherwiſe, yet in this action he is but as a private perſon. *Nadab* and *Abihu* muſt not be allowed to offer *ſtrange fire* upon the account of their being inveſted with a publick office. A *Judge* is but a private perſon in reſpect of that *Caſe* which is not within his Commiſſion to determine. And if the *King*, and ſuch as be put in *Authority* under him for the Government of *Church* and *State*, tie themſelves to the uſe of the *Common* eſtabliſht *Form*, as if they were *private* Perſons, others have the leſſe reaſon to complain for want of that *Liberty*, which for *Order* and *Uniformity* ſake their *Superiours* are pleaſed to deny themſelves.

2 Chron. 26. 18.

But you goe on with your demands, and aske us, [*Have you not better means to ſhut out private Opinions, then the forbidding Miniſters praying in the Pulpit according to the variety of Subjects and Occaſions?*] Why? what though we have other and better meanes? if that be lawfull, as we affirm it is, why may we not uſe that too? We ſee many times all the means we can uſe is little enough to that effect.

effect. And therefore, though we have the examination of perſons to be ordained, and do ſee that they be able to ſpeak ſenſe, and fit to manage their proper works with judgment and diſcretion, before we ordain them; yet finding by wofull experience, that men make advantage of this their abuſed *Liberty*, to inſinuate their moſt deteſtable and pernicious Principles and Practices, to the contempt of publick Forms and Order, we cannot be ſo far wanting to our own, or the peace and ſafety of the Kingdome, as to neglect to ſtop this vent, that we may obſtruct and keep off ſuch miſchiefs as have formerly made their paſſage by it.

But you ſay, [*Some Confidence may be put in a man in his proper Calling and work, to which he is admitted with ſo great care, as we hope (or deſire) you will admit them.*] But ſtill you run upon miſtakes, in ſuppoſing no *ſacrifice* will be ſo acceptable as the *Calves* of your *breed*; when we are perſwaded, that *the Lambs* which are deſign'd for you from a *Common* fold will make a better Oblation. But if you think ſo much *Confidence* is to be repoſed in men, for that which is their *proper work* and calling, why do you not allow it in your *Superiors*, (whoſe proper *office* it is to govern you) and acquieſce in their determinations? * See Hebr. 13. 17. 1 Theſ. 5. 12, 13.

But let us look upon your advice in your next words; [*If you are neceſsitated to admit ſome few that are injudicious or unmeet, we beſeech you (not onely to reſtore the many hundred men layd by to a capacity, but) that you will not ſo diſhonour the whole Church, as to ſuppoſe all ſuch, and to uſe all as ſuch, but reſtrain thoſe that deſerve reſtraint, & not all others for their ſakes.*] To which we anſwer, That we have no reaſon to gratify thoſe men with a change of the Law, who have ſo long made it their deſigne, (and if their demands were granted would make that an introduction) to change the Prieſthood alſo. And we muſt ingenuouſly

profeſſe, we can have no ſuch high opinion of thoſe mens worth, who have made uſe of ſuch *Engines* as they have done to help forward their *intruſion* into other mens poſſeſſions: and we know of no other that the *Law* hath *laid aſide:* and if they never were in a *Capacity*, or if they were, if they have *put themſelves out* of it, we are ſorry for it, but we cannot help it, unleſſe they will *Conform* themſelves to the wholeſome *Laws* and *Canons* of the Church, by which we hold our ſelves bound to be Governed no leſſe then they. And there is a Canon, *Ut Laici Contemptores Canonum excommunicentur, Clerici honore priventur*; That Contemners of the Canons of the Church, if they be *Lay*-men, they ſhall be excommunicated, if *Clergy*-men, (then) be deprived of that honour. And governing our ſelves by theſe Rules, we ſhall admit none to *Sacred Orders* (as far as it lyes in our power to diſcern them) but ſuch as are ſo well inſtructed to be *reſign'd, humble* and *obedient*, that out of a Conſcience of their Duty to thoſe whom God hath ſet over them, they will pay a due and chearfull obſervance to all publick Orders and Conſtitutions: and ſuch as theſe, we are ſure, will be no diſhonour to the Church, but will adorn their Sacred Office and profeſſion.

Ex Cod. 16. lib. 5. cap. 4. apud Coriol. Long. ad finem Conc. Carth. 3.

But you tell us further (for you leave no ſtone unturn'd or untried that you can poſſibly lay for the pinning up of this your wall of Separation) *You have a publick Rule (the Holy Scripture) for theſe men to pray by: And if any of them be intolerably guilty of weakneſs or raſhneſs or other miſcarriages, the words being ſpoken in Publick, you have witneſs enough; and ſure there is power enough in Magiſtrates and Biſhops to puniſh them, and, if they prove incorrigible, to caſt them out.*] For the *Rule* you ſpeak of, we confeſs 'tis *infallible* where 'tis rightly uſed and well applied; but inſtead of *ſquaring* their practices by it, we find

find many men do make it a *Lesbian* Rule, and *bow* it to an accommodation of their own *vile* pretenſions. Why? *Swenckfield*, and *Hacket*, and our late *Regicides*, and all *Schiſmaticks* lay claim to this *Rule*, and all their deſigns and actions will be *juſt* and *right* as long as their own *hands* are allowed to *meaſure* them. But let the hand of *Authority* apply the *Rule* (as it ought to doe) and then we diſcover their unjuſtice and perverſity. Is not this a part of your Rule, [*Obedite præpoſitis, Obey them that are your Guides, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give an account*; And, *We command you, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us?*] Do you walk according to this *Rule?* 'tis evident you do not. Whereas you alleadge, that if this *indulgence* ſhould be *abuſed*, the miſcarriage would be *notorious*, and then upon Complaint and Conviction there wants not *power* to puniſh the Offender; This, we ſay, were ſomething, if the *Liberty* you plead for were a thing that would bring more benefit then diſadvantage to the Church of God: but the reaſon and experience of all Ages aſſures us it will not. And therefore 'tis greater *Prudence* and *Charity* in Governours to take a courſe to *prevent* the ſin, then to give way to it, becauſe they are able to exert their *power* to puniſh it.

Heb. 13. 17.

2 Theſſ. 3. 6.

But you alleadge further, [*In all other Profeſſions theſe means are thought ſufficient to regulate the Profeſſors. His Majeſty thinks it enough to regulate His Judges, that He may chuſe able men and fit to be truſted in their proper work, and that they are reſponſible for all their Male-adminiſtrations, without preſcribing them formes beyond which they may not ſpeak any thing in their charge. Phyſicians being firſt tried, and reſponſible for their doings, are con-*

ſtantly truſted with the Lives of high and low, without tying them to give no Counſel or Medicine but by the Preſcript of a Book, or determination of a Colledge.] If thoſe men had duely conſidered how much the *Eternal* intereſt of immortal Souls doth outweigh the *temporal* concerns whether of Eſtate or Life, perhaps their Modeſty would have prompted them to have omitted theſe impertinent compariſons. If the *Judge* commits a ſlip in his *Charge*, or the *Phyſician* be guilty of a miſtake in his *Preſcriptions*, here is no *irreverence* (in theſe Caſes) offered or committed againſt the Divine *Majeſty*. And yet we ſee *Phyſicians* have their *Diſpenſatory*, and 'tis queſtionable in ſome Caſes to neglect it; and *Judges* have their *Formes*, and the *Proceſſe* that is not according to *them* is pronounced void and of none effect.

But you goe on, and tell us [*Your Reaſon makes more againſt Preaching, and for onely reading Homilies; and it is ſo undeniable, as that we muſt like it the worſe, if not feare what will become of Preaching alſo. For firſt, It is known that in Preaching a man hath far greater opportunity and liberty to vent a falſe or private opinion then in Prayer. Secondly, It is known* de eventu, *that it is much more ordinary. And if you ſay that* [*He ſpeaks not the words of the Church, but his own, nor unto God, but man, and therefore it is leſſe matter*] *we anſwer, It is as conſiderable, if not much more,* from whom *he ſpeaks, then* to whom. *He ſpeaks as the* Miniſter of Chriſt, *and in his ſtead and name,* 2 Cor. 5. 19, 20. *And it is as a* higher, *ſo a more* reverend, *thing to ſpeak in* God's name *to the people, then in the* peoples name *to God; and to ſpeak that which we call* God's Word *or* Truth *or* Meſſage, *then that which we call but our* own deſire. *We make God a lyar, or corrupt his word, if we ſpeak a falſhood in* his *name: We make but our ſelves lyars, if we ſpeak a falſhood to him in* our own *names.*

names. The former therefore is the more *heinous and dreadfull abuſe, and* more *to be avoided: Or, if but* equally, *it ſhewes the tendency of your Reaſon (for we will not ſay of your* deſigne, *as hoping you* intend *not to make us* * Ruſſians.) *We do therefore, for the ſake of the poor threatned Church, beſeech you, that you will be pleaſed to* Repent of theſe deſires, *and not to proſecute them, conſidering*, &c.] Could you ſo lately have your hands imployed in tearing the Church of God in pieces? could you pave and paint her anew with the bodies and bloud of your fellow-ſubjects? & are you now become Petitioners for the poor *threatned* Church, as you *odiouſly*, but wilfully, miſtake it; if the Church be *threatned* by us now, whoſe *Prayers* and *Teares* and *conſtant Profeßion* of her *Faith* and *Practice* (even with the perill and loſſe of eſtate and life) was it that, under God, upheld her in the time of your *Apoſtaſie?* A *caſt* of that *Charity* and *Candour* (which you pretended to ſhew where there was no occaſion for it) would have become you here, much better then the repetition of that *perverſe inſinuation*, that we have a deſigne to dethrone or ſuppreſs Preaching. And yet we muſt tell you, by the way, that *Reading* the *Scriptures*, and *Homilies* too upon occaſion, (for you your ſelves read ſuch as are of your own making, and your *Sermons* are nothing elſe) is a *Subſtantiall* part of the *Publick Service* of the Church.

As for your firſt Reaſon, it might have ſome weight in it, if the *Common Prayer* were deſigned for no other end then to keep out *private and falſe Opinions*. But we conſider withall, that 'tis better *weighed* and more *Authentical*, better *known* and more *Solemn*, and conſequently better accommodated to ſet forth God's *Glory*, and to adminiſter the peoples *duty* in the ſeveral parts of God's Worſhip; and being of a competent length for the exerciſe of our *publick* Devotions, we would not have it ſuffer any

* *If you had* that gratitud which becom you, you wo acknowledge Deus notus Anglia; in B tannia mag- num nomen ejus. Non t liter fecit, &

any *defalcation* or *disparagement* by the intercourse of any private conceptions of whatever temper or complexion. And this is a *Supersedeas* as to your second Reason.

But because we observe something of mistake in it, we must reflect upon it, to *undeceive* you or your Reader. We confesse 'tis a foul *shame*, and a foul *fault* too, and therefore a foul shame, to *mis-demean* ones self, whether in *Preaching* or in *Prayer*. But sure to miscarry in the *last* is the more *heinous*, because therein the *Glory* of God is more *immediately* concerned; and therefore, He styles his *House*, not the House of *Preaching*, but of *Prayer*. And as His *Majesty*, whom we *adore* in *Prayer*, is greater then any *Majesty* we can be imagined to addresse our selves unto in *Preaching*; so the *irreverence* or *profaneness* is much greater in offering unto him a *corrupt* oblation. God himself hath thus resolved it, *Mal.* 1. 8. *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy Governour: will he be pleased with thee, or accept thy person? saith the Lord of hosts.* If such *Oblations* be a dishonour to a *Governour*, to *God* they are a greater. Of all the duties of Religion Prayer certainly is the highest in point of access to God; and therefore to account it (as you doe) a more *heinous* and *dreadful* sin to *misbehave* your selves in your discourses unto men then in your *prayers* to Almighty God, is to preferre your *Congregation* before the *God* that presides over it, and *to worship the Creature more then the Creator, who is blessed for ever.* And you must not think to shift off the *Blasphemy* (for *materially* so it is) by saying the Preacher speaks *as Christs Minister:* for Christ is a *Priest* as well as a *Prophet*; and we are *in Christs stead* (here on earth) in the *capacity* of our *Priesthood* as well as in the *capacity* of our *Prophetick* (as that signifies the *Preachers*) Office; and we do no more minister to the peoples needs

in

in *Chriſts name* in *this* capacity, then we miniſter for their intereſt and advantage by his *Authority* in *that other*. For the Prieſt, as the common father of the world, ſtands at the altar, taking care of all, after the manner of God himſelf to whom he is dedicated, as *Chryſoſtome* and *Theophylact* have it.

In 1 ad Tim. 2. ad hæc verba Obſecro primum omnium fieri obſecrationes, *&c.* Καὶ γὰρ ὁ ἱερεὺς, ὥσπερ κοινὸς τῆς οἰκουμένης πατὴρ, *&c.*

I ſhall take notice but of one miſtake more, and that is of making God a *Liar*. If we contradict what God hath ſaid, St *John* tells us, *we make God a liar*, 1 *Joh.* 1. 10. but we doe not ſo, when we impoſe upon him what he ſaid not, though this likewiſe be a very high indignity, and abominable. The *Preacher* ſhall ſhut up this part of our diſcourſe, and he will determine the point for us, *Eccleſ.* 5. 1, 2. *Keep thy foot when thou goeſt to the houſe of God. Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God: and be more ready to hear then to give the ſacrifice of fools: for they conſider not that they doe evil*, nor the *diſtance* betwixt themſelves and his *Majeſty*, whom they do adore; *for he is in heaven and they on earth.*

And now, we hope, it doth appear that, as yet, we have no reaſon to repent us of theſe deſires. Indeed, if you can make it good, (as you pretend, in your next words,) that *to avoid a leſſer evil, we bring a far greater upon the Churches*, we ſhall have cauſe enough to *repent of our deſires*. But what is that greater evil? Why? even [*ſuch as is like to ſtrip theſe Nations of the glory in which they have excelled the reſt of the world, even a Learned, able, holy Miniſtry, and a people ſincere, and ſerious, and underſtanding in the matters of their Salvation.*] But ſtay, do all theſe glorious things flow *immediately* from your *Liberty* of venting your *Conceptions of Prayer* in the *Pulpit*, ſuitable to the *variety of Subjects and Occaſions*? and are there none *Learned*, *able* and *holy* amongſt the *Clergie*, none *ſincere*, *ſerious*, and underſtanding amongſt the *Laity*, but

such as are addicted to the *Liberty* you plead for? You must needs, if you have any modesty in you, blush at such an assertion. But because you boast so much of your *Gifts*, and attribute that *Glory*, wherein you presume your own *Party* doth *excell* the rest of the world, to nothing else but your *Inspirations* or *abilities* for *occasional* prayers, I shall introduce an adversary as well to us as you, to *vie* with you in this kind; and having committed you together, shall leave it to the judgment of the *Reader*, to pronounce sentence and award the prize. First then, *that* Person, acknowledging both that there are *Inspirations*, and that we are obliged to correspond unto them; and reckoning *you* and your *Confederates* among the *frantick Spirits* of this Age, which made *pretended Inspirations* (or we may call them by your own name, *(Extemporary) Conceptions of prayers suitable to the variety of subjects and occasions)* the cause and ground of all our late Miseries; He sets down what course is to be taken to prevent such mischiefs, in these words: "We should, saith he, inform "those unhappy souls how to dispose themselves so as to "be out of danger of *Diabolical illusions*, and to be in a "capacity of receiving *Inspirations* truly Divine: As like-"wise with what *Caution* and *Prudence*, but withall what "*Fidelity*, they ought to comply with them. But espe-"cially we ought to demonstrate, and inculcate this fun-"damental *verity*, *That the general and most certain Pre-"cepts of Humility, Obedience, Unity and Peace, must never "receive any prejudice by any pretended Inspirations or "Illuminations; since those which are truly from God do "establish and encrease all these vertues: yea that the Ex-"ternal Order, Authority, and Subordination established by "God in his Church (by which alone it becomes one Body, "and not a monstrous heap of unlike, unproportionable "members, fighting and devouring one another) must be the "Rule

nsta Sophia
the Preface,
31.

" *Rule by which to examine and judge, to pronounce ſen-*
" *tence for or againſt all manner of Inſpirations.* Having
laid down this his *fundamental* Rule, he proceeds a little
after to compare *their Inſpirations* with *yours*, in ſeveral §. 33, &c.
particulars. " And in the firſt place, ſaith he, *here* the
" only proper *Diſpoſition* towards the receiving of *ſuper-*
" *natural Irradiations* from *God's holy Spirit* is an *abſtra-*
" *ction of life*, a ſequeſtration from all buſineſſes that
" concern others, and an attendance to God alone in the
" depth of the Spirit: Whereas *their Lights* come never
" more frequently then when either being alone they yield
" to diſcontented unquiet *paſsions* and murmurings a-
" about the behaviour and actions of others; or when in
" cloſe Meetings and *Conſpiracies* they vent ſuch paſſions
" by *Invectives* againſt the Governours of the Church or
" State. Secondly, The *Lights here* deſired and prayed
" for are ſuch as do expell all *images of Creatures*, and do
" calm all manner of *Paſsions*, to the end that the Soul be-
" ing in a vacuity, may be more capable of receiving and
" entertaining God in the pure *fund* of the Spirit: Where-
" as *their Lights* fill them with all tumults, diſquieting
" Images and *Phantaſms* concerning the ſuppoſed miſ-
" carriages of all others but themſelves; and not onely
" heighten their *Paſsions*, but urge them to moſt terrible
" deſolating effects. Thirdly, The *Prayer here acknow-*
" *ledged* to be the moſt effectual *Inſtrument* to procure
" *Divine Light*, is a *pure, recollected, intime* Prayer of the
" Spirit: Whereas the Prayer that *they* glory in is onely
" an acquired ability and ſleight to talk earneſtly to God
" before others, and oft thereby to communicate their *paſ-*
" *ſions* and diſcontents to their Brethren. Fourthly, *Here*
" *are no new Speculative Verities* or *Revelations of Myſte-*
" *ries* pretended; no private new-found-out interpretati-
" ons of Scriptures bragg'd of: Whereas among *them*

"every day produces a new Fancy, which must gather "new Company. Fifthly, *Here the establish'd Order of* "*God's Church,* and the *Unity* essential thereto is not pre- "judiced; yea the *Inspirations* expected and obtained by "*pure internal Prayer* do more firmly and unalterably fix "souls under this *Obedience,* and to this *Order* and *Unity*; "insomuch as whatsoever pretended *Lights* do endanger "the dissolving of *Unity,* or do cross Lawful *Authority,* "or shall be rejected by it, they are presently suspected "and extinguished: Whereas *those mens Lights* teach "them nothing so much as to contemn and oppose "all *external Authority,* and to dissipate *Unity,* dispersing "the *Body of Christianity* into innumerable *Sects* and *Con-* "*venticles.* Sixthly, *Our Lights* teach us to attend only "to God and our own Souls, and never to interess our "selves in any care or imployment about others, till "evidently God's *Inspirations* force us, and *external Au-* "*thority* obligeth us thereto: Whereas *their Lights* ren- "der them incapable of *Solitude,* and thrust them abroad "to be *Reformers of others,* being themselves impatient of "all *Reformation* and *Contradiction.* Seventhly, *Our* "*Lights* make us to fear and avoid all *Supereminence* and "*Judicature,* all sensual pleasures, desires of wealth, Ho- "nour, &c. Whereas *their Lights* engage them violent- "ly and deeply in all these carnal and secular waies, and "(for the attaining of these) in *Tumults, Sedition, Blood-* "*shed* and *War*; *in a word,* in all manner of actions and "designs most contrary to the Spirit of Christianity. "Eighthly, and lastly, *Our Lights,* if they should chance "sometimes to be mistaken by us, no harm at all would "accrue to others, and not any considerable prejudice to "our selves; because, as hath been said, the *matters* in "which they direct us are in their Nature *Indifferent,* and "are ordered onely towards a more perfect loving of

"God,

" God, and withdrawing us from Creatures: Whereas all " the Miſeries and almoſt all the diſorders and enormous " Vices of the *Nation* (he means *England*) are the effects " of their *misleading Lights*.

" Thus (ſaith he) ſtands the caſe betwixt *Catholick In-* " *ſpirations* and the *pretended Inſpirations of Sectaries*. " Such is that Spirit of *Charity* and *Peace*, and ſo divine " are the effects of it, directing the minds of good, humble, " obedient and devout Catholicks: And ſuch is the " Spirit of *Diſorder*, *Revenge*, *Wrath*, *Rebellion*, &c. and " ſo diſmal are the effects of that *Spirit* wherewith ſelf- " opinionated, preſumptuous, frantick *Sectaries* are agi- " tated. What reſemblance, what agreement can there be " between *theſe two?* This *evill Spirit*, though it Sacrile- " giouſly uſurps *the name*, yet it doth not ſo much as " counterfeit the *operations* of the *good one*: Or if with the " *name* it doth ſometimes ſeem to counterfeit ſome out- " ward reſemblance, and to ſome perſons ſhew *demure* " *looks*, &c. yet the *Æquivocation* and *Hypocriſy* is ſo " groſſe and palpable, that they muſt put out their eies " that perceive it not.

Thus having given you an account, in his own very words, what *opinion* that man hath of you, I ſhall leave you to reflect upon them, and as you find your ſelves able to impugn them, to challenge him ſtill to the combate for that *Glory* wherein you are ſo confident *you excell all the world beſides*. In the mean while, we ſhall force our ſelves into ſo much patience as to read over your Arguments, (*without Reaſon*) why the denying you the *free Liberty* of venting your *Conceived* prayers in the *Pulpit*, ſuitable to the *variety* of *Subjects* and *Occaſions*, ſhould ſtrip theſe Nations of an *able, holy Miniſtry*, as you affirm.

For Firſt, (you ſay) [*It is well known that an Ignorant man may read a Prayer and Homily, as diſtinctly and laudably*

dably as a learned Divine; and ſo may doe the work of a Miniſter, if this be it.] But we ſay this is not *it*, though an *appendant* to it or an *Ingredient* of it; and ſo that Argument comes to nothing. And the next will amount to no more, when you adde, that [*it is ſo well known that mans nature is ſo addicted to eaſe and ſenſual diverſions, as that multitudes will make no better preparations, when they find that no more is neceſſary. When they are as capable of their places and maintenance if they can but read, and are forced upon no exerciſe of their Parts, which may detect and ſhame their ignorance, but the ſame words are to be read by the ableſt and the ignoranteſt man, it is certain, that this will make multitudes idle in their* Academical *Studies, and multitudes to ſpend their time idly all the year in the courſe of their Miniſtry: and when they have no neceſſity, that they are ſenſible of, of diligent ſtudies, it will let looſe their fleſhly voluptuous inclinations; and they will ſpend their time in ſports and drinking and prating and idleneſs, and this will be a ſeminary of luſt: or they will follow the world, and drown themſelves in Covetouſneſs and Ambition. And their hearts will be like their ſtudies. As it is the way to have a holy, able Miniſtry, to engage them to holy ſtudies, to meditate on God's Law day and night; ſo it is the way to have an ignorant, prophane and ſcandalous Miniſtry (and conſequently enemies to ſerious Godlineſs in others) to impoſe upon them but ſuch a work as in ignorance and idleneſs they may perform as well as the judicious and the diligent.*] Thus you are pleaſed to declaim (for want of Reaſon:) but how little this ſignifies to the Cauſe you have in hand, the Reader will be able to judge by our *Reply*, which is, in ſhort, as followeth. Firſt, That ſuch as are *Expectants*, muſt ſubmit themſelves to an *Examination* of their Abilities, before they can be admitted unto *holy Orders*; and if they have neglected their *Academical* ſtudies, this alone will

will *detect* and *ſhame* their *Ignorance:* and if we finde they have been ſo bad proficients, (though they ſhould paſſe in a crowd for their *Degrees*, which yet we heartily wiſh may be prevented, by the care of thoſe who from time to time ſhall have the Government of the *Univerſities*) that they are able to doe nothing but to *read*, we ſhall reject them as *unfit* for the *Prieſtly* office. For, (ſecondly) we know that *Reading* is not all our work; *Sermons* are to be preached, and therein the *Scriptures* to be expounded, emergent *Controverſies* to be decided, *Caſes* of Conſcience to be reſolved, the *weak* to be ſupported, the *doubtful* ſtrengthned, the diſconſolate and *languiſhing* comforted, and ſuch doctrines adminiſtred as may tend to the *edification* of all the people: and the *neglect* of this their neceſſary duty, or their *failing* in it, will ſufficiently *detect* and *ſhame* mens *ignorance*; and the very *fear* of this will ingage them to be ſedulous and diligent in their ſtudies. Thirdly, As for your *extemporary Conceptions* of Prayer ſuitable to the *variety* of *Subjects* and *Occaſions*, they coſt you no time of *premeditation* in your Studies: And therefore (fourthly) We have obſerved that many of your *Gifted-men* have been as much *immerſed* and drown'd in *Luſt* and *Idleneſs*, in *Covetouſneſs* and *Ambition*, as any other; and if it would bring any advantage to the *Chriſtian Profeſſion*, we could give you ſome *Centuries* of ſuch perſons; but, in charity, we ſhall ſpare you. Fifthly, We have a *Conſcience* of our *duty* to *God* and *man*, (we need not diſparage our ſelves in ſaying *as well as you*) and an eye to that great recompence of reward, deſigned to *ſpur* us up unto it; and how many of our perſwaſion, even upon this ſingle account, [do *ſtudy to ſhew themſelves approved unto God, work-men that need not be aſhamed, rightly dividing the word of truth*] we leave it to *God* and the *world* to judge. Sixthly, and laſtly, If there be any ſo forgetful

Where doth Learning and Devotion abound more then in ſuch Churches and among ſuch Societies as are ſtrictly tied to the uſe of Publick Forms?

2 Tim. 2. 15.

forgetful of their duty, as *to let loose their fleshly voluptuous inclinations*, and to spend their time in *Sports*, and *Drinking*, *Prating* and *Idleness*; a thousand to one, some *eye of inspection* will take notice of their miscarriages, (unless they be all committed in a very dark corner) and sure (as you say) there is *power* enough in *Magistrates* and *Bishops* to punish them, and if they prove *incorrigible*, to cast them out.

It is a shameless Calumny to affirm, (for you do more then insinuate) that there is no *other work imposed* upon *Ministers* but what they may *perform* in *ignorance and idleness*, as well as the *judicious and the diligent*. Let any man but consider what a charge is laid upon *Priests* at their *Ordination*, and he must needs be *convinced*, that the Work *then* and *there* assigned them is enough to *exercise* all their ablest Parts as well in the *Pulpit* as out of it: and therefore you might have consulted your own credit better, had you forborn that following exprobration, That, [*in Catechizing, in private Baptism, and Communion, and in the Visitation of the Sick, their work is also such as a School-boy may doe as well as they.*] To which impudent Slander we shall confront the *Charge* aforesaid, and that will be sufficient to confute it. Thus then the Holy Church conjures all that enter into those Sacred Orders: [*We exhort you in the name of our Lord* Jesus *Christ, to have in remembrance into how high a dignity, and to how chargeable an Office, ye be called; that is to say, the Messengers, the Watchmen, the Pastours and the Stewards of the Lord; to teach, to premonish, to feed and provide for the Lords Family, to seek for Christs sheep that be dispersed abroad, and for his Children which be in the midst of this naughty world, to be saved through Christ for ever. Have alwaies therefore printed in your remembrance how great a treasure is committed to your charge: for they be the Sheep of Christ, which he*

After the *Oath of Supremacy* is ministred, his *Charge* is given to the *Priests* to be ordained.

he bought with his death, *and for whom he ſhed his* bloud. *The Church and Congregation, whom ye muſt ſerve, is his* Spouſe *and his* Body.

And if it ſhall chance the ſame Church, or any Member thereof, to take any hurt or hinderance by reaſon of your negligence, *ye know the greatneſs of the* fault, *and alſo of the horrible* puniſhment *which will enſue. Wherefore conſider with your ſelves the end of your* Miniſtery, *towards the* children *of God, towards the* Spouſe *and* Body *of Chriſt, and ſee that you never ceaſe your labour, your care and diligence, untill you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are or ſhall be committed to your Charge, unto that agreement in Faith and Knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you either of* Errour *in Religion, or for* Vicioufneſs *in Life.*

Then, foraſmuch as your office is both of ſo great excellency *and of ſo great* difficulty, *ye ſee with how great care and ſtudy ye ought to apply your ſelves, as well that you may ſhew your ſelves kind to that Lord who hath placed you in ſo high a dignity, as alſo to beware that neither you your ſelves offend, neither be occaſion that others offend. Howbeit, ye cannot have a mind and a will thereto of* your ſelves, *for that power and ability is given of God alone. Therefore ye ſee how ye* ought *and have need earneſtly to* pray *for his* holy Spirit. *And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work pertaining to the ſalvation of man, but with* doctrine *and* exhortation *taken out of the holy* Scriptures, *and with* a life *agreeable unto the ſame; ye perceive how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the* manners *both of* your ſelves *and of* them *that ſpecially pertain unto you, according to the Rule of the ſame Scriptures. And for this ſelf-ſame cauſe, ye ſee how ye ought to forſake and ſet*

aside (as much as you may) all worldly *cares and studies.*

Now we appeal to your own Consciences, whether the Church imposeth upon *Priests* (when she *ordains* them to the *Ministery*) no other work then what *a School-boy may doe as well as they*; or but *such* a work as in *ignorance* and *idleness* they may perform as well as the *judicious* and the *diligent.*

If you will be so just as to *repair* the Honour of the Church (as you are obliged,) for thus aspersing and reproaching her, we will grant your following assertions with some *additional amendments*, That [*the* Priests *Ministerial work is, to shew men their sins, and to preach the wonderful Mysteries of the Gospel, to help men to search and understand the Scriptures, and to search and know their hearts, and to know God in Christ*, [and to be subject to *principalities and powers*, to obey *Magistrates*, the *King* as *Supreme*, and them that are *commissioned* under him, as his *Ministers*; to render unto *Cæsar* the things that are *Cæsar's*, and to *God* the things that are *God's*; to pay all due *reverence* and *submission* to all *Governours*, as well *Ecclesiastical* as *Civil*, that we may lead *a quiet* and a peaceable life in all *Godliness* and *honesty*; and upon *this* account] *to hope for the glory that is to be revealed, and fervently to pray for the success of his endeavours, and the blessing of the Gospel on the people, and chearfully to praise God for his various benefits:* And we confess *this cannot be well done without abilities.*] Though it becomes not a good Christian to make *ostentation* of his good works, yet we acknowledge 'tis his duty so to make his *light shine before men*, that they may *see it*, and be *edified* by it, to the advancement of God's *Glory.* And our *own* judgment and experience tells us as well as you, [*that God ordinarily proportioneth the success and blessing to the skill, diligence and holiness of the Instruments; and blesseth not the labours of ignorant, ungodly droans, as he*

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he doth the labours of faithful able Miniſters. And alſo that the readieſt way to bring the Goſpel into contempt in the world, and cauſe all Religion to dwindle away into Formality *firſt, and then to* Barbariſm *and* Brutiſhneſs, *is to let in an* ignorant, idle, vicious *Miniſtry, that will become the peoples ſcorn: yea,* that *this is the way to extirpate* * Chriſtianity *out of any Countrey in the World*; and 'tis a ſign *it is decaying apace, when men grow ignorant of the* nature *and* reaſons *of it, and* unexperienced *in its power and delightful* fruits, *and when the* Teachers *themſelves grow unable to defend it.*]

* And will r Sedition a Rebellion p voke all Pr ces and Ci Magiſtrates roor out t Religion t doth teach patronize ſu practices?

We ſay therefore with *Gelaſius, (in Epiſt. ad Epiſcopos Lucaniæ, cap.*18.*) Literis carens, Sacris non poteſt aptus eſſe Myſteriis*, He that wants Learning is unfit to diſpenſe the Sacred Myſteries: and as it is *in Concilio Toletano* 4. *cap.* 24. *Ignorantia, mater cunctorum Errorum, maximè in Sacerdotibus vitanda eſt, qui docendi officium Populi ſuſceperunt*, Ignorance, the Mother of all Errors, is eſpecially to be avoided in the Prieſts, whoſe Office it is to inſtruct others. Hereupon we do very readily ſubſcribe to that which we find *in Concilio Romano ſub Eugenio* 2. *cap.* 4. *Presbyteri ſint literati, aliter enim quomodo erunt Magiſtri, qui non fuerunt Diſcipuli*, &c. *Iſti ſunt canes muti non valentes latrare*, Let the Prieſts be Learned; otherwiſe how ſhall they be Teachers, who were never Diſciples, *&c.* Thoſe are dumb doggs which cannot bark. We ſhall therefore beſpeak all our Brethren of the Prieſthood in the words of St *Ambroſe, Dignè cognoſcamus quid ſumus; & quod ſumus profeſſione, actione potius quàm nomine demonſtremus; nomen congruat actioni, actio reſpondeat nomini: ne ſit nomen inane, & crimen immane; ne ſit honor ſublimis, & vita deformis; ne ſit deifica profeſſio, & illicita actio; ne ſit gradus excelſus, & deformis exceſſus; ne habeatur in Eccleſia Cathedra ſublimior, & conſcientia* *In lib. de dignit. Sacerdot. cap.* 3.

Sacerdotis reperiatur humilior; ne locutionem ſimulemus columbinam, & mentem habeamus caninam; ne profeſſionem monſtremus ovinam, & ferocitatem habeamus lupinam: ne dignè nobis per Prophetam reſpondeatur à Domino, Populus hic labiis me honorat, cor autem longè eſt à me. Let us know our ſelves; and let our Practice be ſuitable to our profeſſion: that the dignity of our Office may not be blemiſhed by the iniquity of our converſation. Let us not be Wolves, nor Doggs, nor Swine in Sheeps cloathing; leſt that exprobration deſervedly fall upon us, [This people honour me with their lips, but their heart is far from me.]

But for the honour of the Reverend *Biſhops* and *Conformable* Clergy, we muſt take the confidence to tell the world, that *they* have been the *Chariots* of this our *Iſrael* and the *horſemen* thereof; *Their* Armes have been the *Defence* of our *Religion*, their *Learning* and *Piety* its *Vindication* from time to time. And for proof of this we need refer you to no other *evidence* then the *Obſervation* and *acknowledgement* of that Learned * Miniſter of *Geneva*, in his Letter to the late Aſſembly. And if through the iniquity of theſe later daies a multitude of *their* former Adherents have been tempted to *withdraw* themſelves from their *Communion* and *Miniſtry*, it is no great wonder; for the Holy Ghoſt hath told us of falſe Prophets and ſeducing Spirits, and *why* God is pleaſed to *permit* them; and of an ingrateful *giddy* people, that would eaſily ſuffer themſelves to be *ſeduced*, and become guilty of Apoſtaſie. *For the time will come, when they will not endure ſound doctrine, but will depart from the Faith, and give heed to ſeducing Spirits, and after their own luſts will heap to themſelves Teachers, having itching eares. And they will turn away their ears from the truth, and be turned unto Fables. And men ſhall be lovers of their own ſelves,*

Deodati.

Cor. 11. 19.

Tim. 4. 1.

Tim. 4. 3, 4.

Tim. 3. 2, &c.

ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, Traitors, heady, high-minded, lovers of pleaſures more then lovers of God; Having a Form of Godlineſs, but denying the power thereof. And through Covetouſneſs ſhall they, with feigned words, make merchandiſe of you: and ſhall creep into houſes, and lead captive ſilly women laden with ſins, and led away with divers luſts. And of the very *Clergie* ſhall men *ariſe, ſpeaking perverſe things, to draw Diſciples after them. And many ſhall follow their pernicious waies, by reaſon of whom the way of truth ſhall be evil ſpoken of.* Our Saviour Chriſt himſelf, a perſon beyond all exception, both for *Parts*, *Holineſs*, and *Diligence*, finds occaſion to complain that his *Miniſtry* was deſerted by ſuch as were inclinable to flock after ſome *new-comer*, though he had no other *warrant* for his undertaking but what was drawn up by his own preſumption.

2 Pet. 2. 3.
2 Tim. 3. 6.
Act. 20. 30.
2 Pet. 2. 2.

But (to follow your ſteps) you adde [*That whatſoever can be expected duly to affect the heart, muſt keep the intellect and all the faculties awake in diligent attention and exerciſe.*] It is very true, A manifold attention is requiſite to make our ſacred *office* of Prayer *devout* and acceptable: An attention, 1. *ad verba, ut rectè proferantur*; 2. *ad verborum ſenſum, ut mente & corde percipiatur*; 3. *ad Deum, quem ut præſentem recitans (officium) intuetur, ad eumque petitiones ſuas dirigit, & circa quem occupatur, veritates aut myſteria fidei conſiderando, ut ſic ſe ad ejus amorem excitet.* But you ſay [*in the uſe of a form, which we have frequently heard and read, the faculties are not ſo neceſſitated and urged to attention and ſerious exerciſe, as they be when from our own underſtanding we are ſet about the natural work of repreſenting to others what we diſcern and feel.*] Then belike *John Baptiſt* and our Bleſſed *Saviour*

did their Diſciples a *diſadvantage*; they ſhould not have preſcribed *formes* to them, but have diſſuaded them from the *uſe* of all ſuch in the Exerciſe of their Devotion: which whether it be modeſt or impious to affirm, is left to the judgment of the Reader. But you ſay further, [*Mans mind is naturally ſloathful, and will take its eaſe, and remit its ſeriouſneſs longer then it is urged by neceſſity, or drawn out by delight.*] Why? is there not a *neceſſity* laid upon us? Is there not a *Woe* belongs to us, if we *pray not*, if we *obey not* the commands of the *Holy Church* preſcribing a *Form* of Prayer to us? If we be obliged to obey *this* her command, we are obliged to be *ſerious* in that obedience. Though ſhe cannot judge of *Internal Acts*, ſhe may command them; and ſhe is ſuppoſed to doe ſo, ſeeing *External Acts*, under her command, are not *Acts of Vertue* without thoſe *Internal* ones: Otherwiſe it were poſſible to ſatisfie the *Precepts* of the Church by a *mere* Simulation and *Hypocriſie*, which is abſurd. A *neceſſity* therefore is laid upon us, to *urge* us to be *ſerious* in the uſe of this *Form* of Prayer. And if we ſet ſo high an *eſtimate* upon God's *honour* and our own *ſalvation* as they deſerve, I ſee no reaſon why this *ſeriouſneſs* ſhould not be drawn out of us likewiſe (as it hath been out of the hearts of God's people before us) by *a delight* in this ſervice.

But you ſay, [*When we know before-hand, that we have no more to doe but read a Prayer or Homily, we ſhall ordinarily be in danger of letting our minds goe another way, and think of other matters, and be ſenſeleſs of the work in hand.*] Indeed I have read of an * *Abbot* who was ſomewhat of your opinion, ſaying, *Orationes conſcriptas in chartis, mentibus infirmis utile eſt ut legant: fortioribus autem & perfectioribus non convenit, niſi interdum pro ariditate cordis irriganda; quia illa oratio maximè efficaciam habet, non quam Calamus ſculpſit, ſed quam Mens ipſa formavit.* But he

Trithem. ad gul. c. 4. inſtruct. 57.

he ſpeaks of *private* Prayer; and even of that too, there are great *Maſters* of *Devotion*, (as they call them,) who obſerve, that 'tis neither the written *Form*, nor the preſent *Fancy*, that makes the *difference*, but the Affection. *Oratio ab alio compoſita, quod ad ſe attinet, ornatior & ſubtilior eſſe conſuevit, tanquam à viris ſanctis & ſpiritualibus edita. Quæ ſi pari adfectu fundatur ac illa quam homo ex devotionis fervore enunciat, erit æquè perfecta: ſi minus adfectûs & devotionis habeat, imperfectior: ſi verò majori devotione proferatur, perfectior invenietur. Nam orationis vocalis ſublimitas ex parte Orantis, non ex ſublimitate aut apta compoſitione verborum, vel ſubtilitate, ſed humilitate & devotionis adfectu ejus qui orat, penſanda eſt.* And that men ordinarily have no better attention to theſe *Forms*, of what kind ſoever, it is their own fault, in *undervaluing* them, as well to God's dishonour as their own prejudice. *Alii (quod mirum eſt) ſuavitate Orationis Mentalis illecti, Vocalem orationem tanquam minùs utilem curſim & feſtinanter proferunt, ut plus temporis conſiderationi rerum cæleſtium impendant. Qui profectò minùs rectè conſiderant, cum conſideratione ſua, oratione vocali irreverenter & oſcitanter fusâ, ſe Deo diſplicere, & ad Orationem mentalem ineptos fieri minimè animadvertant.* But have we *no more* to doe but *read* a Prayer? (for if you pleaſe, you may forbear your *Homily*,) Are we not therewithall concerned and tied to exerciſe our *faith* and *affiance*, our *fear* and *reverence*, our *love*, *joy*, and longing *deſire* of what we pray for? He that minds his *duty*, and puts theſe *Ingredients* into the Prayer he reads, will find no leiſure *to think of other matters*, nor can he be *ſenſeleſs of the work in hand.*

Jacob. Alvarez de Paz, *de Inquiſ. pacis, l.* 1 *par.* 2. *cap.* 17 mihi *pag.* 168

ibid. Par. 2. *introduct. p.* 83 84.

You proceed, [*Though he is but an Hypocrite that is carried on by no greater a motive then mans obſervation and approbation; yet is it a help not to be deſpiſed, when even a neceſ-*

a neceſsity of avoiding juſt ſhame with men ſhall neceſſarily awake our invention, and all our faculties to their work, and be a concurrent help with Spiritual Motives.] We ſee you are content to *plow* with an *Oxe* and an *Aſſe*, rather then the *ground* you have *laid down* ſhould be untill'd; and to *cloath* the Controverſie you have eſpouſed with *Linſey-woolſey*, rather then it ſhould appear naked of *truth* and *Reaſon*. But take heed you make it not your great *Motive* to your *Extemporary* Conceptions (according to the variety of *Subjects* and *Occaſions*) to be *obſerved* and *admired* of men: If you do, our Saviour tells you, *you have your reward*; and I muſt tell you, you had better be without it, though, by this means, you can (as one of your Brethren boaſted that he did) *break* the Good wives *hearts*, and carry the *pieces* in your Pockets. But will *ſhame* with men *neceſſarily* awaken a mans invention? 'Tis more then *ſhame with God* and *Hell torments* can doe to many thouſands. But what if this *concurrent help* does awaken your *invention?* will you offer *that* for a ſacrifice in ſtead of Prayer? I have read of a people reproved for going a *whoring* after their *own Inventions:* but never of a people commended for *praying* after their *own inventions*. Why? Prayer is *a powring out of the heart*, not the *brain*, an imployment of the *Affections* rather then the *Phantaſie*, of the *Will* rather then the *Underſtanding*. *Cognitio Dei Scholaſtica ad intellectum præcipuè pertinet*; *Cognitio Dei myſtica* (and 'tis that is uſeful in our prayers) *non tam cognoſcere quàm amare quærit, & ad aſtringendum Deum amoris affectibus ſe extendit*, ſaith * *Gerſon*. True, the *underſtanding* hath its *part* in prayer; but yet *Meditation* and *Prayer* are *two* things. So thoſe that are accounted the great *Maſters of Devotion* tell us; *Whatſoever employment the mind or underſtanding exerciſeth in* Prayer, *by diſcourſing, inventing motives*, &c. *theſe are onely*

* de Myſtica Theolog.

onely Preparations *to prayer, and not* Prayer it ſelf, *which is onely and immediately exerciſed* by the will *or* affections *adhering to God*, as [a] *Auguſtin Baker* hath it. *Meditatio docet quid deſit; oratio quid deſit obtinet: illa viam oſtendit, iſta deducit. Meditatione denique agnoſcimus imminentia nobis pericula, oratione evadimus*, ſaith S. [b] *Bernard.* And to the ſame purpoſe [c] *Jacobus Alvar. de Paz.* defining Prayer according to *Damaſcen*, [*Petitio decentium à Deo*] he addeth; *Et quidem hæc, ut fervens ſit, communiter ex Meditatione progreditur. Nam poſtquam Meditatione didicimus quæ nobis fugienda ſint vel amanda, videntes non poſſe nos ſine Dei favore aut malum fugere aut bonum præſtare, ad Orationem pro auxilii impetratione feſtinamus.* So that your wants may be ſumm'd up into a certain *Form beforehand*; and then, if your *Invention* becomes *ſilent*, your *Will* and *Affections* will play their *part* with the more *exactneſs* and *fervency*, when (there being nothing to diſtract the other Faculties) they have it *prick'd* down in a *Book* before them.

But you urge, that [*Common experience tells us, that the beſt are apt to loſe a great deal of their Affection, by the conſtant uſe of the ſame words or Forms.*] Which if underſtood of the *very* beſt, is a very great falſhood; For our Bleſſed *Saviour* never prayed more *earneſtly*, then when he ſaid *the ſame words*, and repeated the *ſame form* of Prayer. And the *Royall* Prophet cryes out, *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? Cupio & ſitio cultum Dei mei viventis*, as *Theodoret* doth expound it. And yet that was a *ſet courſe* of *worſhip*. And again, *How amiable are thy tabernacles, O Lord of Hoſts! My ſoul longeth, yea even fainteth for the Courts of the Lord: my heart and my fleſh cryeth out for the living God. Bleſſed be they that*

a *In Sancta Sophia.* Treat. 3. §. 1. c. 1. pag. 6. nu. 8.

b *Serm. 1. in d. S. Andreæ.*

c *De vit. Spirit. lib. 2. part. 4. cap. 31.* (*mihi pag. 332. D.*

Luke 22. 44. with Mat. 26. 44.

Pſal. 42. 1, 2.

Pſal. 84. 1, 2,

dwell in thy house, they will be still praising thee: and yet, in those days, their *Solemn* Service was not made up of *Extemporary conceptions*, but of *set Forms* of *Praise* and *Prayer*, &c. to express and entertain their affections. Christ himself sung that Hymn at his Passeover which was customarily sung amongst the Jews at their Paschal devotions, as *Beza* doth acknowledge. And *Revel.* 15. 3. They sing the *old* Song of *Moses*; and I hope without any allay to their affection.

But from affirmations you come to instance thus; [*Let the same Sermon be preached an hundred times over, and try whether an hundred for one will not be much less moved by it then they were at first.*]

I confess it may be so: but here we have *non causam pro causa*, you put a fallacy upon your selves as well as upon your Reader: For this happens not through the *Identity* of the discourse, but through the *defeat* of the Hearer. Man's phantasy desires novelty, and in a *Sermon* he looks to be entertained with some *variety*; but finding his *expectation deceived*, he becomes *unsatisfied*, if not moved (otherwise then at the *first* hearing of the same discourse) with *indignation*: but let a man out of *choice* read the *same* Sermon never so often over, for the *setling* of his *Judgment* and *direction* of his *Duty*, and he will find that his satisfaction will be improved. Otherwise it would be advisable to disswade men from a *frequency* of reading the same *Scripture*, and receiving the same *Sacrament*, for fear the *frequentation* should make them *nauseous*. But of this *Spiritual refection* that of *Syracides* is verified to all *truly devout* Souls, *Qui edunt me, adhuc esurient*; *& qui bibunt me, adhuc sitient*, They that eat hereof do yet hunger; and they that drink thereof are yet thirsty. And he that finds it otherwise in himself, had need look to it; He hath *something* in him that must be *mortified*.

Eccles. 24. 21. 29.

And

And our *Diſſenters* confeſs as much in their next words; for they tell us, [*It is not only the common corruption of our nature, but ſomewhat of innocent infirmity, that is the cauſe of this; and man muſt ceaſe to be man, or to be mortal, before it will be otherwiſe.*] So far as our *Corruption* is in fault, we muſt take care (as I was ſaying) to have it mortified; and for our *common* incident *Infirmities*, they may be help'd by wholſome methods and preſcriptions. *Caſſianus* tells us, that in his time there was wont to be ſo ſtrict a ſilence and attention at the Celebration of the Publick *Synaxes*, that you would have thought there had been never a man preſent but he that did *officiate*. And even while their City was beſieged, the *Jewes* were ſo *intent* upon their *Sacred Service*, that *Plurimi ſacerdotum, quanquam hoſtes ſtrictis gladiis irruentes videbant, intrepidi tamen in peragendis rebus divinis perſeverabant; & in ipſo libandi templúmq; adolendi miniſterio mactabantur, ſaluti quoque præferentes Religionis obſequium.* When the enemies ruſhed in upon them with their naked ſwords, the Prieſts went on in their holy Office; and preferring the duties of their Religion before their Lives, they were ſlain in the very exerciſe of their Miniſtery. When the *Prieſt* ſummons the attention of the people by that Preface, *Surſum corda*, Lift up your hearts, if they anſwer his invitation in ſincerity, *Habemus ad Dominum*, We lift them up unto the Lord, their attention is unblamable. And that we may be the better diſpoſed to carry ſuch an attention to the *ſacred* office, we ſhould reflect upon our ſelves to get a *ſenſe* of our own *indignity* and baſeneſſe; and look up to God, to gain a lively apprehenſion of his glorious *Majeſty*: and while we duely ponder our *diſtance* from him and our *guiltineſs* before him, this Conſideration will beget *Reverence*, that Reverence will beget *Attention*, and that Attention will not fail to produce *Devotion* in us.

2 *De inſtit. cap.* 20.

Joſeph. *de Bel. Judaico lib.* 1 *cap.* 5.

For ſuch incident *Evagations* and diſtractions of mind as are *involuntary* and *inevitable*, they will never be imputed (for ſin) to us, if we may believe * *Aquinas*, or *Baſil* in him: *Si debilitatus à peccato fixè nequis orare, quantumcunque potes teipſum cohibeas, & Deus ignoſcet: eo quòd non ex negligentia, ſed ex fragilitate, non potes, ut oportet, aſſiſtere coram Deo*, If thou wanteſt that fixation of Spirit which thou deſireſt in thy prayers, God will pardon it; becauſe it proceedeth not out of negligence, but of frailty. We had better give ſuch *innocent infirmities a toleration*, then ſeek to remove them by a *Sin* and *Scandal*; and ſuch will be our Diſobedience.

2ª. 2æ. q. 3. a. 13. ad 2m.

There are ſome other *infirmities* that would be thought of too, though in themſelves very *innocent*. Whereas the Soul hath * ſundry *Faculties* and *Operations*; we find by common *Experience*, that we are not able *intenſively* to actuate them all at *once*. When the *Intellect* doth moſt *earneſtly pore* upon an Object, to make a Speculation of its *truth*, the *Will* is taken off, or infeebled in her *office*, and grows *remiſs* to love and embrace the *goodneſs* of it. *And man muſt ceaſe to be man, or to be mortal, before it will be otherwiſe.* Now foraſmuch as the *Will and Affections* are the moſt *immediate active* inſtruments of Devotion (from which it hath as well its *worth* as its *being*) and foraſmuch as *theſe* can act more *earneſtly* and fix more *ſtedfaſtly* upon holy Objects, the leſs the Soul is drawn off by the *invention* and the *diſcourſings* of the Underſtanding; hence it follows that *Common Forms* (in which the ſubject-*matter* of the Prayer with ſuitable *Motives* and *Arguments* are ſo digeſted, that the *Phantaſy* and *Underſtanding* have nothing to doe, but to reflect upon them, and *quietly* to propound them to the *Will*) are of huge advantage to Devotion.

Cum omnes potentiæ animæ in una eſſentia animæ radicentur; neceſſe eſt quod quando una potentia intenditur in ſuo actu, altera in ſuo actu remittatur, vel etiam aliter in ſuo actu impediatur: tum quia omnis virtus ad plura diſperſa eſt minor, unde è contrario quando intenditur circa unum, minus poteſt ad alia diſpergi; tum quia in operationibus animæ requiritur quædam intentio, quæ dum vehementer applicatur ad unum, non poteſt alteri vehementer attendere. Tho. 1. 2. q. 77. ar. 1. in corp.

By

By this means therefore we ſee *Devotion* hath been kept up, and kept alive in the *Church* in moſt, if not in all, Ages. And the *benefit* hereof, becauſe more diſcernible towards them, is *generally* acknowledged in reference to the * *Weakeſt* (which makes up the far greateſt number) of Chriſtians. And therefore, whereas you conclude, [*that the nature of the thing and the common experience of your own diſpoſitions, and of the effect upon others, aſſureth you, that* underſtanding ſerious Godlineſs *is like to be extinguiſhed, if* onely *Forms be allowed in the Church, on pretence of extinguiſhing Errours and Diviſions*;] we muſt take the liberty to tell you, that as well the experience of *our own diſpoſitions*, as the *conſtant* Practice of the *Church* in all Ages, aſſures us the contrary. Hereupon we are aſtoniſhed no leſſe at the *untruth* and *perverſity*, then at the *arrogance* of your following expreſſions, in theſe vain words, [*And though we have concurred to offer you our more Corrected* Nepenthe's, *yet muſt we, before God and men, proteſt againſt the* doſe *of* Opium *which you here preſcribe or wiſh for, as that which plainly tendeth to cure the Diſeaſe by the extinguiſhing of Life, and to unite us all in a dead Religion.*] You need not force your modeſty to tell us, (we know your opinion well enough) that your own *Geeſe* are all *Swans:* but we like none of the *breed*, for their *black* feet ſake, which trample down all *Order* and *Authority*. But your *Nepenthe's* haply are not ſo proper for your Conſtitutions: Things that do exhilarate and raiſe the Spirits, and awaken Fancy, are dangerous to be adminiſtred to the *Frantick*. And it is an ill * *Symptome*, that you proclaim your *medicine* to be your *poiſon:* but, if (finding you in ſome *Lucid interval*) we can perſuade you to take it, that *doſe* of *Opium* will be more ſoveraign to *coole* your *brain*, and bring you to *reſt*, and *ſettle* your diſtempers.

* *Orationes co*
ſcriptas in ch
tis, mentibus
firmis utile
ut legant. T
the.n. ut ſup

* *Apud medi*
σύμπτωμα
citur affe
præter na
ram, qui m
bum, velut
bra corpus,
quitur. Gal

For you *talke idly* still, in your next words, [*And when our Prayers that avail must be effectual and fervent*, Jam. 5. 6. *and God will be worshipped in Spirit and truth, and more regardeth the frame of the Heart then the Comeliness of Expression; we have no reason to be taken with any thing that pretends to help the Tongue, while we are sure it ordinarily hurts the Heart.*] So you say: but are you sure on't? Will you not *eate* your words presently, and tell us, that *Formes have their laudable use?* We shall observe it as we go along with you. In the interim we do acknowledge, that it is not the *style* and *ornament*, but the *humility* and the *fervour*, that gives the perfection unto Prayer: And Prayer is then *humble* and *fervent*, not when 'tis *designed* and *made* to *move* affection (as your *extemporary* ones for the most part are) but when it proceeds from it, as the offspring of a heart that abounds with humility, fervour and compunction. Hence * *Climacus* adviseth, *Noli verbis excultioribus in oratione tua uti. Sæpe enim Infantium simplicia, & pura, & balbutientia verba Patrem suum qui in cœlis est placaverunt.* But he speaks of the Prayer, not of a *Publick*, but a *Private* person, offer'd up in his *own name*, and not in the *name* of the *Church*. For should the Priest offer up those *simplicia* and *balbutientia verba*, those Childish uncouth expressions *there*, he would certainly incurre a just shame with men, and so lose that *concurrent help* which you formerly commended to us. But what? cannot a *Form* of Prayer be * *effectual and fervent*, as St *James* requires? cannot God be worshipped *in Spirit and in truth* in it? If you *affirm*, then you produce these Scriptures to no purpose: but if you *deny*, then it will follow that no forms are *laudable*; and then you *contradict* your selves, and *condemn* as well *God* himself as his Servants for prescribing them.

Grad. 21.

God forbid I should think that e are not hteous men ng the Pre- al, or fer- effectual ers that are urgical;

n your Advocate, in his *Peaceable Enquiry* about *Re-ordination*, p.125.

But

But for all you have involved your ſelves in theſe palpable Abſurdities, you are reſolved to hold the Concluſion ſtill; for you ſay further, [*It is not the affirmations of any men in the world, perſuading us of the harmleſneſs of ſuch a courſe, that can ſo far unman us, as to make us disbelieve both our own Experience, and common Obſervation of the effect on others.*] We know, *Humanum eſt errare*, and if you will not be *unman'd* in that ſenſe, who can help it? 'Tis certain, men may be deceived in their *own* * *Experience* and in thoſe *effects* which they obſerve in others. There is a *ſenſible Devotion* that begins in *ſenſitive nature*, and makes a conſpicuous alteration in *it*. It produces great *tenderneſſes*, *fervour* and *melting affections*; it will draw *ſighs* from the boſom, and *tears* from the eies, and ſpring many motions of *delectation and ſweetneſs* in the heart. And men may have ſo great a *complacency* in theſe *inundations* of ſweetneſs and pleaſing *impetuoſities* (imagining them to be gracious *effects* and actuations of the Holy Ghoſt) as to be *tranſported* with them. And yet this *ſenſible Devotion* may rather indanger to depreſſe the *operations* of the *Spirit*, then advance them; and many times doth nouriſh *Pride*, *ſelf-love*, and a *contempt of others*, rather then contribute to the augmentation of *Divine Love*, or a proficiency in *Obedience*. To abate therefore the too high *eſteem* that unwary ſouls may have of this *ſenſible fervour and devotion*, we are informed by very * *creditable* obſervation, that *it* is not alwaies a ſign of a good diſpoſition or holineſs in the Soul. Very *impious* perſons may, and have injoyed it. When it is derived to us as the *gift* of God, he intends it for our *incouragement* in his pure love; and therefore it is not to be neglected. *Hæ conſolationes ſenſibiles* * *veræ, quamvis deſpiciendæ non ſint, non ſunt tamen ſupra modum æſtimandæ. Quia nec ſunt veræ virtutes, nec neceſſarii ſolidarum virtutum effectus,*

* What think you of *Corah, Dathan* and *Abiram?* Num. 16. 3. *All the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up your ſelves above the congregation of the Lord?*

* Jacob. Alvarez de Paz, de *Inquiſ. Pacis* 2. *par.* 3. *cap. per totum.* Sancta Sophia *Treat.* 3. §. *c.* 5. *per totum.* Dr. Meric Caſaubon of *Enthuſiaſm*, *c.* 6. *per totum.*

* *Senſible Devotions* are called alſo *ſenſible conſolations* by the Writers of Myſtical Theology.

effectus, nec necessaria profectûs instrumenta, sine quibus plurimi ad magnam virtutem ac mentis puritatem ascendunt *. When they are *truly* sent us from God, they are subject to great *perversities*; if they be not used with discretion, *they* may prove pernicious, and plunge the Soul more deeply in *self-love* and *corrupt nature*, (in which *they* are much immersed.) But this *sensible Devotion*, fervour and sweetnesse, may flow also from the mere *natural temper* of the body, or from the *vehement intention* of the mind, or from a *tone* and *cadence* of words, or *power* of *language*, or from the *subtile insinuation* and *illusion* of the Devil; as the *Masters* of *Devotions* do generally observe.

* Jac. Alvar. ibid.

Auguſt. Baker. in Sanct. Soph. ubi ſupra.

This is a Truth acknowledged in *the Morning Exercise at Cripplegate*, (p. 515.) where it is resolved, That *we may easily be deceived by our* Enlargements, *because there are many* winds *and* gales *blowing from several quarters, which may set the Soul in* active *going and doing*; *as* Popular *applause*, *high* opinions *of the Preacher*, taking-Expressions *in Prayer*, *flourishing* Novelties *and notions in a Sermon*, Satanical *infusions*, *common and ordinary* Inspirations *of the Holy Ghost*, *vouchsafed to* Reprobates, Hebr. 6. 4, 5, 6. *All which, or any of which, may so draw and delight the heart, that (as* Orpheus's *Pipe) they may make the heart dance in a duty*; *and yet for all this, it may be possible, yea probable, the heart may dance after the Devil's pipe.*

And you must give other men leave to have their *own experience* and *observation* as well as you. And when we see in you more *Humility*, *Self-denial*, *Resignation of will and self-conceit*, and more *obedience to Superiours*, (which are under a divine command, and of indispensable necessity to Salvation) we shall be the more inclinable to believe your pretensions, that some proficiency in the way of *solid* Vertue and *Devotion* is to be made by the course you plead for. But it is not the *affirmations* of all the men

men in the world, ſpeaking in their *own* behalf and in favour of their own *conceits*, that can ſo far *unman* us, as to make us interpret thoſe *practices* to be the *effects* of the Holy Spirit which *contradict* the Principles of *Chriſtianity*, extinguiſhing both Charity and Obedience.

But admit the *effects* you boaſt of were *really* the *gifts* of God, and truly tended to the advancement of his *pure* Love in you: would this warrant you to contemn or omit the eſtabliſhed *Liturgie* of the Church? All the *Maſters* of Devotion, that I have met withall, do reſolve otherwiſe. To this purpoſe conſider what *Auguſtin Baker* ſaith in his Treatiſe of *Vocal Prayer*. *As for that* Vocal *Prayer*, (ſaith he,) *either in* Publick *or* Private, *which is by the lawes of the Church* of obligation, *no manner of pretences of finding more profit by* internal *exerciſes ought to be eſteemed a ſufficient ground for any to* neglect *or* diſparage *it. For though ſome Souls of the* beſt *diſpoſition might perhaps more advance themſelves towards* perfection *by* internal *exerciſes* alone: *yet ſince generally, even in* Religion, *Souls are ſo* tepid *and* negligent, *that if they were left to their own voluntary devotions, they would ſcarce ever exerciſe either* Vocal *or* Mental *Prayer*; *therefore inaſmuch as a manifeſt* diſtinction *cannot be made between the Particular diſpoſitions of Perſons, it was requiſite and neceſſary, that* all *ſhould be obliged to a* Publick *external performance of* divine Service, *praiſing God with the tongues alſo (which were for that end given us;) that ſo an* Order *and* decorum *might be obſerved in God's* Church, *to the end it might imitate the imployment of* Angels *and glorified* Saints, *in a ſolemn* united *joyning of hearts and tongues to glorify God. This was neceſſary alſo for the* edification *and* invitation *of thoſe who are not obliged to the* Office, *who perhaps would never think of God, were they not incouraged thereto by ſeeing good Souls ſpend the greateſt part of their*

Sanct. Soph. ut ſuprà, cap. 2.

time in such solemn *and allmost* hourly *praying to*, *and praising God.* Thus he.

And this, perhaps, you may be induced to subscribe to, if we can get you *in a good mood*, as you now seem to be; for you tell us, in your next words, that [*some Formes have their laudable use, to cure the errour and vice that lyeth on the other extream.*] It seems then there is a *Mediocrity*, and now you are resolved to *hit* it. In good time; for hitherto you have done more then insinuate, That *Formes* are not a worship of God *in Spirit and truth*, not *effectuall and fervent*: but *a dead Religion*; that *ordinarily they hurt the heart*; that they are a *dose* of *Opium*, that doth extinguish *understanding-serious-godlines*, *and the life of Religion.* What could you have said more to load *them* with contempt? yet now you confess, *some Forms* are not only lawful, but *laudable.* This looks like *Bellarmine's* [*Tutissimum*,] that gave a defeat to his whole designe. He writes five Books against *Justification* by Faith, and then concludes the *Controversie* with a *Confutation* of all that he had written of it [*Propter incertitudinem propriæ justitiæ, & periculum inanis gloriæ*, Tutissimum *est, fiduciam totam in sola Dei misericordia & benignitate reponere.*] So our *Deformalists*, after a miserable *fluctuation*, are glad to come to an *Anchor*, to their *Tutissimum*, and to take sanctuary from an impendent storm, by confessing that *some Forms are Lawful.* Lawfull; but for what? for nothing but to make a *medicine* to kill the *itch*, that of *pride*, *curiosity*, and *novelty*, [*the errour and vice that lyeth on the other extream.*] 'Tis well *Forms* are good for *something* in your opinion. But let a *wise* and an *humble* man use them, and *they* will serve very well to entertain and exercise a sound *Faith*, and a sincere *Love*, and a substantial *Devotion.*

But by this we see *these* men can speak truth, if they list,

liſt, eſpecially when *their reputation* and intereſt is concerned in it; witneſs that Poſition of Mr *Baxter*'s, * which, if his Party had the conſcience to practiſe it, would put an end to our *Diviſions*, and ſettle us in a happy ſtate of *Uniformitie*: for thus he ſaith, [*Let me be bold to tell my opinion to my Brethren of the Miniſtry, that though I deny them to have either credit or Authority* againſt *the known* Word *of God, yet ſo great is their credit and Authority, even as Teachers & Guides of the Church, in Cauſes* agreeable *to the* Word, *and in Cauſes to the people* doubtful *and* unknown, *and in Cauſes left by the* Word *to* their *determination, (the Word determining them but generally) that I think the ignorance of* this *truth hath been the main cauſe of our ſad* Confuſions *and* Schiſms *in England, and that the* Miniſters *have been* guilty of it, *partly by an over-modeſt* concealing *their Authority, and partly by an indiſcreet* oppoſition *to the Papiſts errour of the* Authority *of the* Church: *and I think that till we have* better *taught, even our* Godly *people, what* credit *and* obedience *is due to their* Teachers *and* Spiritual Guides, *the Churches of* England *ſhall never have* peace, *or any good or eſtabliſht* Order. *I ſay again, we are* broken *for want of the knowledg of* this *truth, and till this be* known, *we ſhall never be well bound up and healed.*] This is Mr *Baxter*'s ſober Conceſſion; and he thought it ſo *ſignal a verity*, when he wrote it, that he ſet a *hand* in the *margent* to *remark* it, and *point* it out to every Reader, as moſt *worthy* his obſervation. Let him *preach* the *ſame* Doctrine ſtill, and *act* accordingly, and I doubt not, the *Liturgy* of the Church will become a *Laudable* Form of Divine Service, and more frequented.

But is it any *uncharitable* or *raſh* Cenſure to ſay, that *He* hath juſt cauſe to cry out againſt himſelf, (*Video meliora probóque, Deteriora ſequor,*) when we ſee him ſo *refractory* to his *Spiritual Guides*, ſo *croſs* to his own *Prin-*

* *In his* Un voury Volu *againſt Mr.* Crandon, or *his* Noſegay *preſented to* Mr. Joſeph C ryll, (page 8 *ante finem.*

An importan truth falls fr the pen of M Baxter, if could ſay and hold.

ciples, setting himself in the *breach* industriously to prevent the *closing* of it? To this end he hath a *new devise*, in the next passage, which is recommended to us in these words, [*And might we but sometimes have the liberty to interpose such words as are needful to call home and quicken attention and affection, we should think that a convenient conjunction of* both, *might be a well-tempered means to the Constitutions of most.*] It seems your Wit goes a *Wool-gathering* at the time of your devotion. But admit it does; is not the *voice* of a *Publick Solemn Office* loud enough to call it home, or can you not find a *Rod* to fetch it? Get a lively *sense* and *conscience* of your *duty*, with an *apprehension* of that dreadfull *Majesty*, which is alwaies *present*, to behold with how *serious* an affection and reverence you perform your *homage* to him; Try what effects that will work upon your *Phantasy*. However we commend your *modesty*, that you desire *but sometimes* to have the liberty *to interpose* such words as are *needful* to *call home and quicken attention and affection*. But what? will a *dead* affection and a *roving phantasy* serve God's turn or yours *otherwhiles*? Besides, do you take notice that your affection is *dull*, and your Phantasy a *wandring*, or do you not? If you do not, you have no occasion of such *interjections*; if you do, then *now* you are *awakened*, and you have nothing *more* to doe, but to be *careful* to go *forward*. He that apprehends that (out of his own oscitancy and heedlesness) he hath *step'd aside*, and *loytered* in his journey, and yet *descries* his right way before him, does but *trifle* and wander *more*, in running to the next house to parly about his deviation. And what are those *needful words* which you desire the liberty to *interpose*, in the use of the *Common Publick Form*? Are they *non-sense*, or *significant*? If *Non-sense*, then it will be ridiculous to interpose them; If *Significant*, then either they signify the *same* thing with the *Form* wherein you would

would *inſert* them, or ſomething elſe. If the *ſame* thing with the *Form*, why ſhould the *Form* be *interrupted*? why cannot you pray for the ſame thing in the ſame words, as did our Saviour? If they ſignifie ſomething elſe, (that is not in the *Form*, and yet you will *interrupt* the Form to *interpoſe* them,) inſtead of *quickening attention*, you will raiſe a *wonder*, and give a *ſcandal*, and put the people into *confuſion*. And therefore 'tis your wiſeſt way to keep thoſe *needful* awakening words, as a *Reſerve*, to aſſiſt you in your *private* Cloſet; for the conjunction of ſuch *crude* interpoſitions with the *Publick ſolemn Liturgy* would be diſconvenient, they will never *cotton* well, nor doth God allow that his field ſhould be ploughed with an Ox and an Aſs yoak'd together.

[*But ſtill we ſee*, (as you proceed in your Complaint) *the world will run into extreams, whatever be ſaid or done to hinder it.*] And they that can run *faſter* this way then *your ſelves*, for me, let them win the goale and wear the garland. But you ſeek to juſtifie your ſelves, (if you could) in your next lines, where you ſay [*It is but lately that we were put to it, againſt one* extream, *to defend the lawfulneſs of a Form of Liturgy.*] I perceive you would faine be reputed *Medium Harmonicum*; but the world knows, you have for a long while marr'd the *Muſick* of this Church by your jarring *diſproportions*. For who *untaught* even your *Godly* people, what *credit* and *obedience* is due to their *Spiritual Guides*, but you? Who pulled down and diſgraced the *Solemn Liturgy* of the Church but you? That you were *put to it*, *to defend the lawfulneſſe of Liturgie*, was a *neceſsity* of your own *creating*, and you did but fight with your own *ſhadow* in that combate; for that *extream* was your own production, and we obſerve you cannot forbear to expreſſe a very *fond* affection towards it upon all occaſions in your diſcourſe. No, no,

We cannot be deluded by such *aquivocation*; you never cordially espoused the quarrel of a *Liturgy*: we perceive well enough where the shoe wrings you, (in your next words) when you tell us [*Now on the other extream, it troubleth us that we are forced against* you, *even* such as you, *to defend the use of such prayers of the Pastours of the Churches as are necessarily varied according to Subjects and Occasions; while you would have no prayers at all in the Church but such Prescribed Forms.*] Whether that *reduplication* of [*you, even such as you,*] be an *Emphasis* of respect or indignation, we shall not consult Mr *Baxter*'s *Grotian Religion* to interpret it. But if to have no Prayers in the *Publick Solemn Service* of the Church but Prescribed *Forms* be one of your *Extreams*, we hope 'tis so onely in that *sense* in which the *Pythagoreans* called Vertue ἄκρον, an *extremitie*, for its *supereminency* and perfection; for we are sure it is opposite to no *moral* Vertue. And yet if the *Pastors* of the Churches (by them understanding the *Bishops*, as the *Ancients* usually do) shall in their Prudence think fit to *vary* the Forms upon occasion, we are alwaies content to submit to the variation: But that *single* Presbyters ever had that *Liberty* of varying *according* to their own *Phantasies*, we stedfastly deny. And we adde yet further, that the *Subjects* and *Occasions* may be *such* as *in discretion* are not fit to be inserted into the *Solemn Service* of the Church. St *Paul*'s thorne in the flesh might have wounded the heart of an unwary *weak* Disciple, if it had been inserted into the Publick *Liturgy*. * It is more *safe* and *prudent* to recommend some things to Almighty God in general expressions, then to insist too *particularly* and positively upon them. Christ knew very well the *chief* and *particular* wants of his Disciples, when they begg'd that *form* of Prayer of him; yet he descends not to any enumeration of those particulars, but delivers the

We could tell u of Tickets t up to Mi-isters to beg eir Pulpit-ayers, which ve been not ely very range, but ry scanda-us; and he a stranger to is City that uth not ob-rved it.

the Form in *General* terms, becauſe it was for a *Publick* uſe and benefit. *In petendis à Deo beneficiis ſæpe erramus, nec in hiſce rebus Deo quaſi precum vis eſt adferenda, ſed liberum illi permittendum, ut nos quò libuerit maximè impellat. Fieri enim ſæpe ſolet, ut Deus iis qui hac animi diſpoſitione carent quod petunt impertiatur, quod tamen ipſis ruinæ poſtea ſit occaſio. Quare* Diaboli *videtur eſſe ad certarũ ejuſmodi rerum intempeſtivas efflagitationes incitare.* To this we may adde that of *De la Cerda. Petere pro ſeipſo* temporalia, *quamvis unicuiq;* eatenus *liceat quatenus per talem petitionem fatemur Deum omnium* authorem & proſpectorem, *eique nos ſubmittimus, ea efflagitantes quæ nobis adminiculo eſſe poſſunt ad virtutem & ad ſuum ipſius cultum:* tutius *tamen eſt, nihil* in particulari *poſtulare, niſi* ea *quibus nullo modo poſſumus* malè *uti, ut* cor contritum & humiliatum, deduci in viam veritatis, & in ſemitam mandatorum Dei, & ſimilia. *Cætera verò, quorum* bonus *poteſt eſſe &* malus *uſus, ſub* generali *nomine petenda ſunt, ut docebat* Socrates, *dicens,* Bona à Deo petamus, *hoc eſt, ſub hoc* generali *nomine,* Da quæ nobis bona ſunt. *Quantumvis enim* conditione *moderetur petitio noſtra, dicentes,* ſi fuerit voluntas tua; *ſemper tamen* latet anguis in herba, *hoc eſt,* voluntas noſtra *in illa conditione,* aviditaſque *impetrandi, quod* noſtra *eſt voluptas.* De la Cerda *in Epiſt. ad Rom. c.* 8. §. 74. *ad hæc verba* [Nam quid oremus ſicut oportet, neſcimus.]

Roſignolius *Diſciplina Chriſtiana Perfectionis, lib.* 3. *c.* 19.

But you demand, [*Why may we not adde, that whoſoever maketh the formes impoſed on us, if he uſe them, is guilty as well as we, of praying according to his private conceptions?*] For your ſatisfaction herein you might have remembred the old Rule, [*Cum duo faciunt idem, non eſt idem:*] What is compoſed as well by the direction as allowance of *Authority,* and is injoyned by it to be uſed, hath that *ſacred* ſtamp upon it, that doth ſufficiently diſtinguiſh it from all *private* Conceptions. You

You adde in the last place, [*We never saw it proved from Scripture, that Christ appointed any to such an office, as to make Prayers for other Pastours and Churches to offer up to God: and that this being none of the works of the Apostolick or common Ministerial office in the Primitive Church, is no work of any office of Divine Institution.*] That *God* made *Forms* of *Prayer* and *Blessing* for the use of the *Church* and *Priesthood* is evident, *Numb.6.23*,* &c. *Luk.* 11.2. That *David* and other Holy *Prophets* were *inspired* of God for *that* work, cannot be denied; or if it should, we may prove it by these instances. 1. Officers are designed, 1 *Chron.* 15.16,17. And 2. their *office* (to celebrate the *Solemn* Service of God *morning* and *evening*) is appointed, 1 *Chron.* 23.30. And 3. *this office* did not consist of *extemporary Conceptions*, but of *set* & *prescribed Forms*, penn'd by such persons as were endow'd with *Gifts* and invested with *Authority* to doe it: as may easily be evinced from the very *Titles* of these *Psalms*; *Psal.* 4. [*To the chief Musician on Neginoth*, A Psalm of *David*] That is, "saith *Deodati*, Published by *David*, for the *use* of the "*Church*, though it was penn'd before upon some *particular occasion*. *Psal.* 50. the *Title* is [A Psalm *of Asaph*] a famous Musician in *David*'s daies, 1 *Chron.* 25.2. who was also a *Prophet* and Composer of *Psalms*, 2 *Chron.* 29.30. "Whereupon (saith *Deodati*) it is not certain "whether the *Psalms* which are *intituled* by his name were "composed by *him*, or whether they were onely *directed* "to him and his successors, to be *plaid* and *sung* in their "turns by the holy Musick. *Psal.* 102. the *Title* is [*A Prayer of the afflicted, when he is overwhelmed, and powreth out his complaint before the Lord.*] "It is apparent, saith "*Deodati*, that *this* Psalm was penned towards the end of "the *Babylonian* Captivity, *to be a Form of Prayer for the* "*restauration of God's people*, according to his promise.

Psal.

* ce Eccles. .20.

Pſal. 92. the *Title* is [*A Pſalm* or *Song for the Sabbath day*] "that is, ſaith *Deodati*, to be *ſolemnly* ſung in the "*holy Aſſemblyes* upon the *Sabbath day*. From *Pſal.* 120. to *Pſal.* 134. (*incluſivè*) there are 15. Pſalms which are intitled [*Pſalms of Degrees.*] "Which *Title*, ſaith *Deo-* "*dati*, is of very obſcure and doubtfull ſignification; yet "the likelyeſt opinion is, that theſe Pſalms were either "newly penned, or choſen out from amongſt the old ones, "to be *ſung* by the people in their return from *Babylon*, "in their ſeveral daies journeys or ſtages as they tra- "velled, either one or more, or all at every removing. "Others ſay they were *ſo* ſtyled, becauſe they were wont "to be ſung upon thoſe fifteen *ſteps* which were between "the mens *Court* and that of the Prieſts. However we are ſure they are *Forms* of *Worſhip*, of *Praiſe*, or *Prayer*, and *Thanksgiving*: and then, if you will allow the *Compoſers* of them to be of God's *appointment*, we have even *in Scripture* found ſome *appointed by Chriſt to ſuch an office as to make Prayers for other Paſtours and Churches to offer up to God.* And may we not find the like in the *New Teſtament? Erant nonnulli apud priſcos illos Chriſtianæ fidei ſectatores qui ſupplicandi gratiam linguâ exciperent*, &c. *Quinetiam Pſalmos ex priſcis illis nonnulli per ſpiritalem gratiam componebant. Cum plerasque eorum quæ nobis proſint ignorantes inutilia peteremus, accedebat orationis chariſma uni cuidam eorum qui tum vixerunt, & quod communiter omnibus conferebat, ipſe ſtans precabatur, alioſque id petere docebat.* And that theſe *Pſalms* and *Prayers* were intended for the uſe and benefit of God's Church we may conclude from the whole diſcourſe of the Apoſtle. And when that Apoſtle gives ſo ſtrict a charge, [*Let all things be done decently and in order; let all things be done to the glory of God; let all things be done to edification;*] Is not the duty of *ordering* all things according to this *Rule* eſpe-

Theophylact. *in* 1 *ad Corinth. cap.* 14.

Idem ad Rom. 8. 26.

cially incumbent upon the *Governours* of the Church? Doth he not say *personally* to *Titus*, [*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting?*] *Tit.* 1.5. And doth he not write to *Timothy*, [*that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all men?*] Is not *Timothy* the Bishop incharged with *this* Office? and is not this a *special Order* given to *him*, touching the *Substance* of *Publick Prayer* to be setled in all the *Assemblies* of his Jurisdiction? This therefore is a *work* of the *Apostolick* or *common Ministerial office*, and consequently the *work* of an *office of Divine Institution.*

Tim. 2. 1. See Mr Thornlike of the Service of God in Publ. Ass.

But admit we had no such warrant, either of *express Precept* or *clear Example*, in Holy Scripture for this Practice: yet the *lawfulness* thereof may be evinced upon these undeniable *Principles*,

1. The Apostles intended *Unity*, and to that end recommended *Order* and *Uniformity* to the Churches. That they intended *Unity* is evident, *Ephes.* 4.1,2,3,&c. *I therefore, the Prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* And *Rom.* 16.17. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

See 1 Cor. 1. 10. and Rom. 15. vers. 5. 6. ut supra.

That they recommended *Uniformity* and *Order*, to preserve that *Unity*, is no less evident; and upon this account, their *Order* was a Prospect of so much pleasure to the Great Apostle in the Church of the *Colossians* (Col. 2. 5.)

For

For though I be abſent in the fleſh, yet am I with you in the Spirit, joying and beholding your Order, *and the* Stedfaſtneſs *of your* Faith *in Chriſt* *. When men begin to break *Order*, they grow *looſe* in their *Faith* both to God and man. This is the Firſt *Principle.*

* *Vide* R. E. S. Jo. D venant. *in* cum.

2. The Apoſtles, at their *firſt* preaching of the Goſpel, did not eſtabliſh that *Order* which the *State* of the Church did *afterwards* require. This is evident, from thoſe *Decrees* made in the firſt Council at *Jeruſalem*, Act. 15. and from that of the Apoſtle, [*The reſt will I ſet in order when I come.*] The Second *Principle.*

3. *They* exſpected ſuch a *ſettlement* to be made by thoſe to whom they did intruſt the *Government* of the *Church.* This is evident from St *Paul*'s Epiſtle to *Titus*, (Chap. 1. 5.) where he tells him, [*For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are left undone*, (according to the Original.)] From which words theſe two things do naturally follow: 1. That, at his firſt preaching of the Goſpel St *Paul* had left ſome things *undone*, which, even in his own judgment, were, afterwards, fit to be done, (which ſhews the vanity and falſhood of that pretenſion, That becauſe the Apoſtles did not eſtabliſh ſuch and ſuch things, therefore (forſooth) they did not think them convenient to be eſtabliſhed at all.) 2. (From hence it follows) That he exſpected the accompliſhment hereof from the care of *Titus.* The Third *Principle.*

4. They gave certain *Canons* or general *Rules* to direct the *Governours* of the Church in making ſuch Eſtabliſhments. Such are thoſe mentioned in St *Paul*'s Epiſtles, *Let all things be done to the glory of God*; *Let all things be done to edification*; *Let all things be done decently, and in order.* Hereupon **Calvin*, writing of *Eccleſiaſtical Conſtitutions*, doth acknowledge ſome of them to be lawful, *ut*

* *Inſtitut.* l. cap. 19. §.

Dei verbo consentaneæ, as being consonant to the Word of God. And * *Beza* saith, *Necesse est ut in domo Dei omnia ordine fiant; cujus Ordinis una quidem est universalis ratio ex verbo Dei petenda, sed non una & eadem forma quibusvis circumstantiis conveniens:* That is, *It is necessary that in the house of God all things be done in Order; of which Order the one Universal Rule or Reason is to be taken out of the Word of God, though there be not one and the same form agreeing in all circumstances.* And again, *Ejusmodi constitutiones*, (saith he) *quod attinet ad finem & fundamentum, nempe generale illud decorum quod nobis observandum præcipitur, divinæ sunt & cœlestes:* That is, *Such Constitutions, as to the end and foundation of them, to wit, that General* Decorum *which we are commanded to observe, are divine and celestial.* The Fourth *Principle.*

n confes. lei, cap. 5. 17.

. 16.

5. They left it to the *Judgment* of the *Governours* of the Church to determine of the *Particulars* to be established according to *These* Rules. That the Church hath power to institute External *Rites*, and prescribe *Forms*, and to make *Canons* and *Constitutions*, to *assist* her Children and *regulate* their *Practice* in the *Publick* Worship and Service of God, is the *Confession* of All Churches. And this is consonant to the *Word* of God too. For *that* Word, or God by it (which is all one) gives a charge to the *Church* (as hath been said) *to doe all things to Edification, and the Glory of God*; and to this end, it injoyns *her* to perform all her Holy Offices *decently* and *in order*, and to worship God *in the beauty of Holiness*. This the Word of God commands, but does not determine the *Particulars* wherein that *Order, beauty* & *decency* do consist. It follows therefore that *This* Word of God supposeth a *Power* in the Church to *institute* Rites, and *prescribe* Forms, and *make* Canons to *this* purpose. And where shal we find this power *lodged* by the Apostle, (at that time when there were no

Kings

Kings that were *nursing Fathers* to the Church?) *For this cauſe I left thee*, (*Titus*, a *ſingle* Perſon, and at leaſt a *Biſhop*,) *in Crete, that thou ſhouldſt ſet in* order *the things that are wanting*, (Tit. 1. 5.) The Power and Authority is lodged in the Governours, that is, the Biſhops of the Church. The Fifth *Principle*.

Remember Mr *Baxter's* Doctrine before mentioned of the Authority of the Governours of the Church.

6. That all *Subjects* and *Members* of the Church are *obliged* in Conſcience to *ſubmit* to and *obey* ſuch *Determinations*. For 'tis moſt certain, where *ſome* are impowered to command, *others* are injoyned to obey; elſe the *Power* given to *Superiors* would be to no effect. Hereupon *Beza* acknowledgeth, That although theſe *Eccleſiaſtical Conſtitutions* be *Humane and mutable*, and do not *propriè per ſe*, properly by themſelves *bind the Conſcience*; yet, *ſi quidem probæ & juſtæ ſunt*, if they be juſt and honeſt, we are ſo far forth obliged to obſerve them as they conduce *to the edification of the Church, and that we may avoid Scandal*. Thus *Beza*. And the *Presbyterian* Divines do acknowledge as much in their *Grand Debate*, (pag. 92.) [*The Subjects* (ſay they) *are bound to obey a* * true *Authority in ſuch impoſitions* (as they are there ſpeaking of,) *where the matter belongs to the Cognizance and Office of the Ruler.*] But ſuppoſe I ſhould *ſcruple* my Obedience, *thinking* my *Superiour's* impoſitions to be againſt the commands of God. Why, even in this *caſe* I am obliged to *lay aſide* my own *ſcruples*, and to bring *ſuch thoughts* into *captivity to the obedience of Chriſt*, who hath commanded me *to obey thoſe that have the Rule over me*. My *doubting* whether the Command be *Lawful*, or whether it *exceeds* the Power of my *Superior* to command it, will not excuſe my Diſobedience. For in doubtfull matters, *Melior eſt conditio Poſſidentis*, He that is in *poſſeſſion* hath the better *intereſt*: And that the *Superior* is poſſeſt of his *Right* of commanding is unqueſtionable; and therefore I am bound in Con-

Ut Eccleſiæ ædificationi cedant, & offendiculum vitemus. Beza *ubi ſuprà.*

* Was *O. Cromwell's* a true Authority? you thought your ſelves bound to obey that, true or *falſe*.

Hebr. 13. 17.

science to stand for his *command*, till it be evinced that his command is of a thing *unlawfull*, or above the *sphear* of his *Authoritie*. 'Tis true, A superior cannot command a thing *unlawful*: but seeing he doth *judge*, upon *mature* deliberation, that his command is *lawful*, though thou doubtest of the Honesty or Lawfulness thereof, it is much more equal, in this case, to subscribe to his *Judgment*, then to give way to thy *Scruple* or *dubitation*. Otherwise it will unavoidably follow, that all *Law* and *Order* is gone, when upon the account or pretence of such *thinking*, *doubting* or *scrupling*, the most *stubborn* and *pertinacious* may take liberty to *oppose* all *Laws* and *Orders*, there being no way left to bring them to acknowledge *any*, as *subservient* to the Lawes of God, or *consistent* with them, but such as *Themselves* shall *dictate* or find *suitable* to their own *Humour*.

I have now finished my design, and run over so much of *The Grand Debate* as I undertook to Answer; (The Rest, I hope, will be managed by a better pen and judgment.) And if they have alledged any thing else in favour of their *Pulpit-Conceptions*, to the *neglect* or *disparagement* of the *Publick* Form, (in some other Paragraphs of their *Debate*, which I have not yet had the leisure to examine) I am apt to perswade my self, it is obviated in some part of this discourse.

But we need no more to justifie the Governors of the Church in their imposition of Set Forms, then what the evidence and force of truth hath drawn out of the very bowels of *Smectymnuus* to this purpose.

* Mr *Tim. Yong* in his *Dies Dominica*, l. 2. cap. 10. pag. 112.

Primò (saith * *T. Y.*) *preces secundum temporis qualitatem erant adhibitæ, hominum mentibus ad precandum devotè à Sp. Sancto dispositis. Postea verò (quando astutiâ Diaboli varii in religione obrepserant errores) protractu temporis evenit, ut preces contra fidem ab aliquibus inveherentur.*

tur. Proſpiciente Eccleſiâ huic Errori, triplex adhibitum erat remedium. Primò, cautum fuit, ut nulli pro arbitrio precum formulas contexere, quas in publicis conventibus recitaret, liceret, ſed * eædem retinerentur in quocunque conventu. *Ita Conc. Laod. Can.* 18.

* *I.e.* Such had been u in the Chu *diuturnâ c ſuetudine*, *Zonaras* in- terprets it. Whence we fer, that ſ Forms had t been cuſto rily uſed fo long time i the Church.

Deinde ſtatutum erat, ut de precibus, quibus in congreſſibus uterentur, cum inſtructioribus fratribus conferrent. *Ita Conc.* 3. *Carthag. Can.* 23. *erat cautum.*

Tandem definitum erat, ut nullæ aliæ preces vel orationes dicerentur in Eccleſia, niſi quæ à Synodo erant approbatæ; *(Concil. Milevit.* 2. *Can.* 12.) nè forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium, ſit compoſitum. *Utriuſque remedii, ſecundi ſcilicet & tertii, occurrit mentio in Concil. Afric. can.* 70. T. 1. Thus he.

And, not to reflect upon the Artifice which is there uſed to make theſe Authorities, if it were poſſible, to comply with the *Smectymnuan* deſign and intereſt, we may averre with Confidence, that never had any Church more reaſon to *determine* the ſeveral parts of the *Miniſterial* office, then the Church of *England* hath at this day.

The End.